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EDITORIAL

CHINA SPEAKS FOR HERSELF

Some years ago the Editor attended a Chinese student conference in New York. There was a somewhat heated discussion of a book written by a missionary who had attempted to describe therein the rural life of China. The students asserted that the description was overdrawn. It misrepresented China. Finally the chairman—a woman student—quietly drew attention to the necessity of Chinese students understanding for themselves the actualities of the situation. She implied that in all probability there were some things the students did not know about China's countryside. The excitement subsided! Before and since that time we have read many books on China written by westerners. Generally these were sympathetic; some were not. But inevitably all of them were tinged with the coloring of the writer's particular civilization. During the same time we read some books on China written by Chinese.

At the present juncture, however, China is speaking for herself through English literature in a more comprehensive way than ever before. No one need now be ignorant of what the Chinese themselves think about their country and its problems. This growing freedom of self-interpretation is based on Chinese knowledge of conditions in China which the students mentioned above could not have then had. For some time now there have been year books published in Chinese on education, economics etc. But we have this autumn for the first time a "Chinese Year Book" published in

English. As indicated in the review article published we also have an unusually important book on China's reconstructive progress. Not so long ago Prof. Y. P. Mei of Yenching University gave forth his understanding of the philosopher Micius. There recently came off the press a book on "A Critical Study of the First Anglo-Chinese War" by P. W. Kuo. These few high points in recent attempts by Chinese to interpret their civilization and needs to the western world are based on careful research by Chinese. China now understands better her problems and is making her own mind and understanding of them better known.

What is true in general is also true of Christianity in particular. Books on the relation of Christian and Chinese systems of thought are now appearing. The article by Prof. T. C. Chao in this issue on "The Meaning of the Church" shows that Chinese Christians have moved beyond the period of tutelage to western Christians and are thinking through the meaning of Christian institutions and concepts for themselves. They are beginning, also, to put their Christian experience into song. Innate Chinese resources are being tapped by the Christian dynamic on a wider scale than ever before. Just as the leaders of modern China are learning how to apply western methods to the building up of a China as envisaged by themselves, so Chinese Christians are beginning to see how Christianity may fit into the life and needs of China. Both have a long road ahead.

TWO PERRENIAL PROBLEMS

The summer is over. The readers of the *Chinese Recorder* having had a vacation (we hope!) should feel rested. That being so we venture to remind them of two oft-mentioned but still neglected necessities. Some time since a visitor reported a conversation that went on between a number of missionaries. The subject of discussion was the Kuling Conference on "Training for Service in the Chinese Church." Some of those participating in the discussion apparently disagreed with the aim of the Conference so far as they knew anything about it. Some, interestingly enough, were not even interested in understanding it because they questioned its aim. That introduces the first perrenial problem—those who will not read outside of those magazines or books which bolster their own ideas only. To these must be added those who claim they are too busy to read. Then there are a lot of Chinese Christians who either through similar indifference to outside interests, or more often perhaps through financial stringencies, do not read much either.

But why bring this up again? Because no missionary or Chinese Christian leader can hope to lead even his own work forward unless he knows what is happening in the world and fields around him. One mission, for instance, discussed the question of Bible women. The discussion was in terms of methods accepted without question a quarter of a century ago. How many, for instance, *read* "Rethinking Missions"? Not near as many, we venture to assert, as condemned it unread. Christian leaders need to know what is going on around them and in the world. More widespread reading is called for!

Again we have often heard it said that while the future of Christianity in China depends largely upon the laity that same laity is

conspicuous by their absence from conferences where the future of the work that depends upon them so largely is discussed. Such conferences are made up of professional workers. We are glad that the National Committee on Christian Religious Education is to push forward the matter of training the laity in the churches. That is all to the good. But we hope that they will keep this second perrenial problem in mind in preparing for that training. City churches in China do not yet have any close contact with rural problems. They are not overly enthusiastic about professional preachers. What. for instance, do the laity think about their place in the church? That issues can never be dealt with satisfactorily by a group of professional Christian workers. We venture to suggest that conferences of all kinds should take into consultation all the laity they can secure. They need to realize their part in the ongoing Christian Movement in China. Give them a larger opportunity to bear their responsibility.

PAPER PACTS

The argument is sometimes advanced that pressure of political and economic circumstances makes it inevitable that Japan shall treat easily all pacts that tend to get in the way of satisfying the nation's needs as created by that pressure. To some extent Japan meets this situation by breaking with the pacts concerned. We should not mention this particular situation were it not a world symptom. Looking at the world as it comes through the press and other sources of information one feels that it is suffering from an accumulation of paper pacts. This does not mean that at the time the pacts concerned were made some groups did not believe in them. But noting how lightly all such pacts are now frequently taken one wonders if some of their framers did not make them with their tongues in their cheeks. Take the Kellogg Pact. Heralded as an agreement that war should be shelved as an agent in solving political snarls the usual reference to it nowadays is in the form of an attempt to show how it does not apply to the particular political snarl under consideration. Or else someone points out that it has no teeth anyhow! In any event it appears to have become merely a paper pact. Who expects to appeal to it effectively in hope of stopping any war appearing over the horizon? The League of Nations is also built up on a pact (covenant). In 1931 a member-nation invaded the territorial integrity of another member. Now Italy proposes to do the same thing with Abyssinia but claims, strangely enough, that the nation-member to be invaded is not worthy of being a member of the League. In the first case the invader left the League. In the second case the nation to be invaded is told to get out by the invader. Yet both invaders agreed to respect the territorial integrity of all nation-members of the League. In both cases the pact became little but paper when it conflicted with the interests of those concerned, in each case the stronger in military strength of the member-nations involved. The League's chief difficulty as an arbitrating body is, of course, that it cannot prevent a war—bad as it may be in itself—which is relatively a minor one without starting a bigger war. Back of all these pacts is that of the Treaty of Versailles. That was, of course, based frankly on the interests of the powers left dominant

after the great war. Even that pact is now seen to be paper, though some torn strips thereof seem still to have more toughness than characterizies the pacts aimed primarily at peace. All these pacts, however, suffer from the same disintegrating motive—super-national self-interest. They are becoming paper pacts—perhaps destined to become "scraps of paper"—because they represent efforts to set up international agreements based on attempts either to offset or merge national interests only.

These paper pacts teach one lesson. International agreements can never be made that will last if rooted primarily in the national interests of the groups concerned, even though they may talk in terms of larger interests as some of them do. That they are now seen to be largely paper pacts may also drive home the lesson that such pacts to be lasting *must* be built up on mutual welfare and interests. The League of Nations may withstand the present imbroglio. Its future is uncertain. It has, however, taught the world that in some way the nations must cooperate together on the basis of *mutual welfare.* A group of nations set on preserving intact their sovereignty and conserving first their own interests cannot solve their common problems unless the sovereignties are merged at some points and international interests take precedence over national ambitions. Until this lesson is thoroughly learned we cannot evolve that measure of mutual trust between the nations without which no pacts will stand longer than it takes for the interests of the signatories thereof to change. The paper pacts may induce the world to try another approach to world cooperation. We sincerely hope so!

CHINA'S NARCOTIC SCOURGE

We have been trying for some time to secure information on the drug menace as it is developing in Manchuria and North China. But since we were not able to visit these regions and requests for information were often not answered, success has been slow. We are now able to publish information that comes from those who are, or have been, on the spot. The "Open Letter" by Miss Muriel Lester has already been privately circulated in Japan with the hope that it might be published there. Whether such publication has taken place or not we do not know. Some Japanese Christians have also reported on this situation. We do not publish these articles because we presume that the Japanese are conspicuously heinous in regard to the narcotic traffic, but because the freedom with which Japanese extraterritorials now operate adds a particular difficulty to China's attempts to control the traffic. If the present devastating situation in the regions referred to continues and, as is probable, spreads elsewhere about the only result of China's efforts to limit the drug traffic will be, as it has been stated, that the trade will pass largely into Japanese hands.

The situation as partially revealed in this issue threatens to accelerate the growth of the drug traffic in China. We feel that the only way to throttle the reptilian greed which drives the narcotic traffic on is to fight it openly, persistently and hard. We are glad to strike a blow against this modern Minotaur! It and the white slave

traffic devour humanity solely for gain; neither shows any mercy to its victims and so deserves none! Furthermore, the fact that it is expanding under Japanese extraterritorial privileges inhibits that sympathy with Japan's legitimate needs on this Far Eastern Mainland and hence makes more difficult the discovery of the political *modus operandi* whereby China and Japan may live together in amity and mutual sharing. As now carried on the traffic lays Japan open to the charge of willingly enslaving men for gain. That danger can only be averted by curbing the freedom of Japanese extraterritorials to engage therein. Both human lives and the good name of Japan are threatened. Traffic agents care for neither. Those who care for both in Japan—by no means few!—*must* make their influence felt against this protected drug traffic.

There is, of course, another side. Were there no Chinese users of narcotics there could be no Japanese traffickers therein. We have been told that the avid desire of Chinese for these drugs is sometimes advanced as an excuse by extraterritorial distributors of them. That does not obviate the fact that such distributors of drugs make possible a rapid increase in their use. Furthermore, the tricks used by them to create the appetite, frequently among youth, prove that the culpability of distributors of drugs is even greater than that of the users, especially since the former find themselves practically free from legal restraints. China is trying to curb the traffic. True, there are Chinese just as eager to make drug-slaves of their fellows as the extraterritorials mentioned above. We do not agree with the statement that the narcotic traffic is the chief or only source of China's difficulties. But it is obvious that the threat thereof to Chinese health and morale is tremendous. That threat is growing under present conditions. At the present China is making strenuous efforts to circumscribe and reduce this threat. Those efforts are being undermined by the developments in North China and Manchuria. Just how that undermining can be countermined we do not at the moment see. Only sincere cooperation between Chinese and Japanese authorities can achieve it. Bringing this to pass is certainly mainly the responsibility of Japan wherever her extraterritorials are involved.

China has adopted the government monopoly system of handling the drug traffic. Into the debate over the relation of this step to efforts at total suppression we will not enter here. Certainly the traffic will be scotched if the provisions of the present anti-opium measures are carried out. This law is still a military measure. So far as we can ascertain it has not been adopted by the Legislative Yuan. Thus it is not strictly the law of the land. As primarily a military measure it is apt to be affected by purely military exigencies. Since it affects human welfare and national strength to an extraordinary degree it should be made the law of the land in perhaps a modified form. It would, we think, be strengthened thereby. A campaign such as this should not depend upon changeable military exigencies.

One modification of the law we should like to see would be the elimination of the death penalty for obdurate narcotic smokers.

During China's early struggles over the opium question in the 1840's a Chinese memorialist proposed the same penalty. The proposal was then finally found to be impossible. To put narcotic victims in exactly the same class as their profiteering victimizers is hardly fair. It achieves little more than speeding up the end of the smokers concerned in a way that tends to alienate the sympathies of many who desire to see the objective of the campaign attained.

The revenue as drived from opium in accordance with the new anti-opium law goes into both national and provincial treasuries. The enormous potentiality of this revenue is what gives the narcotic traffic its stranglehold upon the world. In China, so far as we know, while the general aim is the elimination of the drug curse there is as yet no plan to set up substitutes for the revenues derived from the traffic, controlled or otherwise. Herein is a danger to the whole scheme that calls for government consideration. Profit is the dominating motive of narcotic traffickers. In accepting revenue from the same traffic governments expose themselves to the same extremely infectious motivation. Their call for help in fighting the traffic thus loses some of its cogency. Some move is needed to indicate that the Government does not intend to depend upon the narcotic revenue any longer than it is possible to change the situation. Some hint in this direction would strengthen public backing of China's present anti-opium efforts and give more point to protests against the present activity of Japanese extraterritorials in pushing the traffic. The narcotic traffic is a glaring instance of imperialistic promotion of human debauchery. We are against either governments or traffickers deriving profit therefrom.

That force is necessary against the narcotic traffic is obvious. That in China this should be military force appears to be one of the inevitable results of the present situation. Narcotic traffickers are beyond persuasion. Force alone can curb them. Yet military force alone is not sufficient to bring China's anti-opium campaign to a relatively successful conclusion. There is needed, also, a live and aggressive public opinion. At the moment public opinion in China is not very vocal at this point. Unless it can be aroused even military force will only be partially successful against the narcotic traffickers. To develop an effective opinion on such an issue the public needs to be educated. Furthermore, if youth are to escape contracting the addiction their education thereon must begin in their school days. Force can change to some extent the direction of narcotic revenue, weaken independent military barons and limit somewhat the traffic, but alone it cannot build up that public conscience and morale which will enable potential victims to save themselves from victimizers. Lack of educated preparedness plays into the hands of both extraterritorial or national traffickers.

The present campaign has not yet attained the results gained after three year's of the ten-year abolition edict issued in 1906. We hope it may. In any event Christians in both China and Japan should join forces to help forward this campaign. They dare not stand by and see their fellows debauched. They must be as good as their word!

The Meaning of the Church*

T. C. CHAO

THIS afternoon as I reflected on the subject which I am to present now and did some casual reading, the following lines came to my mind.

"If wisdom's ways you wisely seek,
Five things observe with care;
Of whom you speak, to whom you speak,
And how and when and where."

I am conscious of the fact that I am to speak of you who are the church, to you who are the church, and that I am to do so in such a conference as this, here and now! What extreme care I have to exercise! Yet it is not without some advantage for one like myself to deal with this important subject, since I am loosely and therefore nominally connected with a denomination and since I have always aspired to see the church as one spiritual reality in the world. Christians need often to feel themselves into oneness. Perhaps we may, to some extent, fulfil this need to-night. In fact, it is not only appropriate, but also urgent, in a conference like this and at a time like this, for us to see together what the church is in its ideal aspects.

What then is the meaning of the church? To me as one who came to its fold, not by family inheritance, nor by the pressure of external forces, but by a kind of gradual spiritual discovery, it means the fellowship of believers in Christ organized in various ways and in various centres for the purpose of the making and remaking of humanity. The church is to continue the work of Jesus, who labored that man might repent and be regenerated for the Kingdom of God. Not only so, the church in doing so is, in reality, fulfiling the aspirations of the nations. It was not Jesus alone who insisted on the making of a new humanity. The seers of various countries and generations saw the vision of an enlightened and renewed humanity. Many have agreed with John Keats that the world is "the vale of soul making." In many of Plato's great dialogues, Socrates insists that the most important task of man is the tendance of his soul, through music and gymnastics, then through calculation and logic, and finally through dialectic, until at last the human mind, by an act of insight and vision, sees the Form of the Good, the absolutely Real that informs the soul of its own immortality. In the same way Chinese sages have aimed at the making of man, though their approach has been rather different. For them, the greatest achievement of man as man is the realization of self and the realization of the nature of things.

But man cannot be made or remade without religion; for he gradually becomes what he should be only with conscious reference to and in conscious relation with Ultimate Reality. Even those

*An address delivered to the Conference on "Education for Service in the Chinese Church," held on Kuling, July 18 to 27, 1935. Slightly modified for publication.

who do not need religion persist in making metaphysical references of some sort. And the function of the church is to mediate the regenerating power of its own religious faith. It is true that a great modern philosopher has told us that "religion is what a man does with his own solitariness," thus seemingly making religion a matter of individual concern; but it is also true that the same thinker gives to the world a system of thought known as "the philosophy of organism." The individual is an organism by itself as a particular thing and consequently should realize what it means to be itself, in solitariness. The individual is, however, also a part of larger and larger organisms and consequently, on the other hand, he must as a religious soul, deal with the fellowship of believers in faith and in service. The individual and the religious group, which is the church, maintain a constant mutual and reciprocative relationship. The church through its traditions, symbols, dogmas, and services to God and to men, imparts its accummulated experiences to the believer who in turn, through his understanding and ability to interpret these, makes his particular and fresh contribution to the life of the church. Thus, by mutual suggestions and by the interpenetration of living forces, the vitality of religion is maintained and the individual is being made.

Now the making of souls is a process of salvation—a gradual and continuous process of the soul's attainment to higher integrations. In the course of such integrations, a man is not only saved from sin, but is also led by the Spirit of God to a fuller life of holiness through contact with the Whole. No human being who exercises a measure of freedom in matters moral and spiritual, can attain to complete perfection in this world. As long as he is in the process, he cannot shake off temporality and consequently cannot cease from being made. The unqualified question: "I am saved, are you?" is nothing short of inexcusable ignorance or pitiable self-importance. Man is always being made, no matter how saintly he may become or how firmly his moral character may have become established. Soul-making, indeed, is *the* task of the church, which must therefore be vigilant, keeping watchful eyes on its own ideal lest it too relapse as a man does who ceases to watch and pray. The church after all is nothing but a bigger man in the making and has the constant danger of succeeding less than the individuals within its fold. There always is the need of revolutionary spirits to criticize it and even to disown it at times, which recognizes the spiritually adventurous and through-going alone as the true church! History indicates the salutary effects of such rebellions.

The church means, again, a fellowship of believers who through corporate worship, come to realize the presence of God among themselves. It is the organization wherein man meets and faces God. He can indeed have a vision of the Divine in solitude; but he cannot do so without having inherited some collective ideas and feelings, which he must carry into his lonely communion with God. It is not too much to say that God is never real to men until He is socially realized. That is why to the ordinary Chinese person,

God always seems a vague and uncertain Somewhat with whom he has very little to do and about whom he cannot feel much concerned; while to you who are brought up in the atmosphere of ecclesiastical life, God appears to follow you wherever you go. Furthermore, God is unreal unless He is presented in the consciousness of the believing as their Social Ideal through the collective re-enforcement, in turn, of the believing community. In the Christian religion, this Ideal is also transcendental in that It is The Given which has revealed Itself in history, giving power and direction to the lives of those who would respond to It as the Ultimately Real.

The church as a fellowship of believers helps a man in two ways in its corporate worship. It leads him to gain his own peace and freedom from sin, conflict, and anxiety, by a transference of control over the self to God and by a deliverance from the self, the conservation of which on a lower level of living is a real hindrance to its higher development. It also helps him to grow out of his own unreality. As an impermanent thing characteristic of temporality, the individual occupies the anomalous position of one who tries to reach Reality through his own unreality. It is only when he is led by grace to face God and to grasp Him in faith that he begins to participate in the life of God the Ultimately Real, and to find his own unreality swallowed up in the tremendous Reality of God. In this way, as life becomes God-centered instead of being self-centered, a human person acquires cosmic or ontological significance. St. Augustine uttered the deepest need of the human soul when he said: "My soul rests not until it rest in Thee." And he was also right when he asserted that there could be no salvation outside the church, if by the church we mean the spiritual fellowship within which we face the God of our salvation.

But the church is very weak today, because it has got entangled in the general modern bewilderment in regard to the idea of God—a wide-spread ailment which exists in China as well as in the West. In fact, the confusion on this matter in the West, further intensifies the Chinese desire to disregard it altogether. Thoughtful Chinese sometimes say that they do not see why there should be a God to rule the universe. A human being like Jesus or Confucius is God enough. But others say that they could understand why people believe in a God who rules the universe, but are unable to penetrate the mystery of deifying Jesus or Confucius to make real the God whom they believe. Chinese cosmic humanism does not seem to need the way of salvation that the church thus far has been falteringly offering to China. In the West, on the other hand, many Christian people are at a loss to know what to think about God, being no longer certain that the God whom Jesus revealed two thousand years ago and whom the church has believed throughout the ages, has an existence at all. In their lives is manifested an unrelieved tension between a world without God and a soul that is in urgent need of Him. If God reveals Himself always in and through Nature and if prayers alter not His ways thus revealed, what real difference does it make when one accepts Nature instead of God and lives his life accordingly? And yet the human soul, in its deep-

est experience, knows that it cannot live save by the power that descends upon him as the Supernatural. A man is indeed good; but his goodness is vain unless he can be elevated to the realm of that which is *more than* both Nature and human nature.

The church, in the third place, is the seat of spiritual authority, the kind of authority in which the human soul finds confidence and shelter from forces that tend to wreck the foundations of life. Historically speaking, the church has been important because of its authority in spiritual matters, whether this authority is held by a Pope or centered in the Bible or Rooted elsewhere. But in recent times, all this is shaken to its very bottom. Will the church stand the test of "the acid of modernity?" No longer is sheer conservatism able to keep authority in its grip. It only comes into endless conflict with the growing sense of freedom and emancipation of the day. Not infrequently those who attack the authority of the church have a stronger case to present than the church has to defend; for they are more prophetic than the church in delivering people from superstition, dogmatism, and various kinds of spiritual bondage. But they too become frail and feeble when they have accomplished the easy task of destruction without offering a sufficient spiritual authority to take the place of that which they have taken so much pains to break down. They have not reckoned with the strange fact that the gain of freedom is insecure until it is rectified in the recognition of a spiritual authority that can make this new freedom a permanent possession. If the church realizes this as fact, it must begin to seek to restore its own authority upon which the spiritual welfare of mankind depends.

The question then is: What are the sources of this authority? It is mere platitude to say that the spiritual authority of the church now no longer lies with its priesthood or its clergy as such. Nor does it lie in the Bible, without historical criticism and scientific interpretation; for the intelligent today, instead of taking the Bible as the standard of spiritual truth, seek to reach criteria in the nature of knowledge and experience, to judge the validity of all claims to truth. Wherein then is the seat of spiritual authority without which the church is non-existent?

In the first place, it must be founded on genuine religious experience—on the inner grasp of God—that belongs to religious souls. Without experience, nothing in the way of spiritual truths, can be asserted or affirmed. The history of the church is one of religious experiences that made its faith real and powerful. But mere claims of such experiences, especially at a time when several religions come face to face with their own special assertions, are fraught with dangers and difficulties. He who receives a direct revelation from Jesus may easily be contradicted by one who is inspired by the Goddess of Mercy. A modernist who is bewildered as to what really constitutes religious experience, may be ridiculed by a fundamentalist who is experience fortified by the literal interpretation of the Bible. Not only can they oppose each other, but in their act of reverence, they may piously oppose God by His own Word! *A* is inspired by

God to say "Yes" to a matter, while *B* says "No" on account of the same kind of inspiration. And not only so: even if these opponents come together and say that they have had a community of religious experience unknown to the outside and uncriticized, they still have no claims to spiritual authority. For after all, their assertions cannot be distinguished from mere mutual and coincident suggestions that may be purely deceptive. Religion is so full of deception, so easily abused, that spiritual authority cannot be built upon alleged experiences alone.

It may be said, therefore, that religious experience is invalid until it is rectified in ethical character and conduct. Even here a word of warning is not out of place. For what do we mean by ethical character and conduct? The seeker of truth is not afraid of being over-particular in his scrutiny of things, believing that truth does not need the use of lies for defense, nor does it change color on cross examination. It is not sufficient apparently to say that religious experience plus ethical character and conduct constitutes the spiritual authority of the church. Something else is needed.

So, in addition, the church must have that instrument which will enable it to judge and to separate the true from the false. It must possess, in other words, thoroughgoing knowledge and deep learning. I am not unaware that in certain quarters of the church, there is always an impatience with the slow, difficult, and often dispassionate process of gaining knowledge, especially in spiritual things. The need of man for religion is, no doubt, immediate and practical, and cannot bear with much waiting. Consequently, evangelists like John Sung, Leland Wang, and the rest are more welcome than careful thinkers. The former can sway large numbers while the latter cannot. Being good representatives of the church in China at large, emotional and ignorant evangelists offer religion on the strength of passion and emotional release, as something cheaper and easier than a faith soundly built up upon a foundation in knowledge related to the culture of the people and the advanced thought of the day. Opium relieves pain and suffering immediately and perhaps, in cases of emergency, *should* set scientific sanitation at defiance! However, without disparaging the importance of religious fervor and emotional urge, it must be said that that portion of the church that thinks lightly of the need of scientific knowledge in spiritual things is doing the Christian cause in China a great harm. It is rather surprising that people can believe that in every walk of life the modern world calls for the specialist and the expert, and yet think that any one with high emotional temperature only can preach the Christian gospel. Christianity is indeed for the common folk; but its gospel has an intellectual height and depth that goes beyond the grasp of cooks and peddlers. It is true that Jesus used fishermen and publicans to spread His message. It is nevertheless true that Jesus was the greatest of thinkers and teachers, who had taken great pains in training the ignorant for His work. Nor did Jesus despise knowledge. On the contrary, He would have made devout Pharisees and scribes His apostles had He been able to convert them to His cause. It was He who said: "Every scribe who

has become a disciple of the Realm of Heaven is like a householder who produces what is new and what is old from his stores." And He did have St. Paul as apostle to the Gentile world, which needed an adequate interpretation of His message.

One sometimes wonders why Protestantism in China has not produced great Chinese theologians. It seems as though the church has never realised that it has to move among a people whose intellectual leaders will insist on an intelligible interpretation of everything that comes from the outside, and that China will not be won to Christ if her intellectuals look upon Christian thought as something rather beneath their intellectual contempt. For who will not despise the church if, within its fold, foolishness sits in judgement of wisdom, ignorance occupies places that belong to intelligence, and blind emotion holds knowledge in derision. One may indeed find excuses for the church in China for not having produced theologians. The idea has, for instance, been circulated that the Chinese are humanistically inclined, interested only in practical social problems rather than in the intricacies of theological questions that have been a bother to the Western world. All this seems to be so true! The fact is, however, that such an interpretation leaves out the very important thought that before recent times the Chinese too, had no or little interest in science and that centuries ago, Chinese Buddhists had steeped themselves in obtuse philosophies of religion that were very much out of tune with their own "spiritual inheritance." It is more than doubtful, therefore, that the dearth of Chinese theologians has been due to a peculiarity of the Chinese temperament. The Church in China has seemed to believe that the pursuit of knowledge is the task of people interested in secular things and that "knowledge is of things we see" only.

So let it be emphatically stated here that without laying great stress on thorough-going scholarship and without encouraging it, there will not be learning in the church; without learning, there will not be real theologians; without theologians, there will not be a theology, a fresh and satisfactory interpreation of the Christian gospel to the people, true to the Christian revelation and in harmony with the genius of Chinese culture; without such a theology, there will be no spiritual authority in which man can find confidence to face the gravities of life; and without such an authority, there will not be a real church in China.

Now, to sum up, the authority of the church consists in three things, namely, religious experience, moral character, and scientific learning. Wherever these three things exist together, whether in the clergy or in the laity, whether in the individuals scattered throughout the church, or in organized groups, there is spiritual authority for those who believe. Such an authority is never imposed: it is in its very spirit opposed to the thought of imposition. It exerts its own peculiar influences which are irresistable and receives recognition from and acceptance by the believing for their guidance. It is similar to the authority that Jesus possessed during His earthly minstry, a combination of deep religious experience, moral

excellence, and cogent logic and concrete interpretations of the deepest of spiritual truths. To Jesus, the struggling soul offers the prayer; "Make me a captive, Lord, and then I shall be free." Likewise, in the spiritual authority of the church, as recognized and accepted not as imposed, people will discover a true reconciliation of freedon and authority for which they consciously or unconsciously yearn. The church is established as this becomes a fact.

The church however, is not only an authority, but is also a prophetic voice. It must give spiritual sustenance and power when the believing are in need of them. At the present time, facing a grave national crisis, the Chinese people, especially the youths, are in deep need of spiritual guidance. They are confronted with the most perplexing of problems, and want the church to clarify the issues for them. They desire a clear-cut, unhesitant condemnation of social, political, and international wrongs. They want even to ask whether the church has a program of social reform, beyond the patch-up work which it has been trying to do. It is disappointing to not a few that the church should dabble even in a mild form of opportunism. When some politician or general joined the church, for instance, it at once saw the advantage of using his name for propaganda, forgetting that in so doing it incurs the danger of involving itself in inconsistencies and of losing its hold on idealistic youths within its pale. When the Three Peoples' Principles of Dr. Sen were proclaimed, church people in various places began to utter an echo, showing what Dr. Sen said was exactly what Jesus taught and that therefore Christianity was on the side of the nation's ambitions. But in fact, Christianity is more and other than all that. And when the Chinese Government, under the leadership of general Chiang, launches a "New Life Movement," the church is stirred up to give its endorsement. In these things, the church indeed has no intention to cheapen its own message. But alas! in all these things, the church cannot but appear to have become a mere echo, instead of being the original and creative voice of a prophetic faith.

Young Christians sometimes become communists, not simply because in communism they can find a plan of social, economic, and political revolution agreeable to their passionate natures, but what is more important than that, they discern a courage in it, much akin to that of the first century martyrs, that is very attractive to them. Then, as they look back at the church in contrast, they see something far less alluring,—a great machine running often out of gear, without a soul! Their estimate of the church, no doubt, is very unfair, for the church in all reality has never lost sight of the young people in spite of the fact that it has not understood how to help them in their constantly changing needs. During the last five years, several denominations have made efforts to help their youths. Perhaps, under the present conditions, the real prophetic voice for the young can only be uttered by a few in the wilderness. And they who desire to hear it, will have to go to the church in the wilderness, to the few who think in terms of adventures rather than of the maintenance of a complicated *status quo*.

Perhaps for the same reason, so many spiritual movements are being carried on outside of the organized church. Under the oppression of poverty and disease, the common folk need physical comfort, promises of heaven, and immediate healing without cost. These they do not receive from within the church, but can get from the outside, from the hands of individual evangelists. Others who are more well-to-do and more intelligent, desire to have some assurance that their religion will fortify them against the growing uncertainties of life. What they want is to be spiritually prepared for an unknown future, now emerging from under a threatening gloom. For these purposes, consciously or unconsciously held, they turn not to the church, but to such gatherings as the "Little Flock", to the evangelistic bands of John Sung, to those who proclaim the second coming of Jesus, and to Oxford Groups where "transparent sharing" may be enjoyed. No doubt, considering the nature of the needs and of the times, the great uncertainties ahead, and the insistent urges of "the spiritual movements", these religious phenomena are not without their value and may be viewed broadly as a help to the church where it fails to meet the pressing needs of its people. But if, at a time like this, the church searches its heart in the direction of its prophetic function, these so called "spiritual movements" are clearly a challenge to it, on *the* vital issue of its life!

The church is a prophetic voice. It should condemn, comfort, encourage, and restore, speaking as the representative of God to His people, perplexed over the great problems of the present life. What then is its message?

Finally, the church is the creative matrix from which believers find life and power for social service. It makes no distinction between an individual gospel and a social gospel, for its message is both, teaching that the salvation of the individual soul is intricately and invariably involved in the regeneration of the social organism. Therefore it cannot be itself without an effective and clear-cut program for social service. Its primary function, let it be said again, is the making of the human soul. Its task is, on this account, through and through creative and prophetic because it expects to see personalities emerge from its tendance better and nobler than what they are, growing into the full stature of the Christ. But in order to accomplish this, it must send its own into the up-building of society. Through its members in social service, it may keep its own spiritual wealth unimpaired. Through them, it may open schools, establish hospitals, form literary and other organizations. It may also give them up as soon as these institutions can stand by themselves. Throughout human history, religion is the foster-mother not only of philanthropic work, but of human culture in general. Religion as organized has given impetus to the development of music, poetry, drama, architecture, scripture, science, philosophy, law, commerce, warfare, and government. After long periods of protection and nurture under the wings of religion, these things declared one by one their independence. In the case of Christianity, the

church made inestimable contributions to the cultural and humanitarian advancement of the world. It lives by losing itself in the independence of its offsprings. But one function—the fundamental one—the church always retains, and that is, the making of men and women, the development of personalities in the communion of the human with the Divine and in the communion of the saints within its fold.

Perhaps, in the light of the above statements it may be said that the church always holds a clear-cut but changing program of social service. It does not need to do what the government and the people of the land can do. Inasmuch as its work is creative, it simply initiates and by its prophetic intuition, sharpened by love and holiness, sees new needs and services, which it starts and leaves for others to finish or change, in order that it may apply its creative energies to other and ever-emerging social tasks. It does what others do not do and gives up what it does to others when they are ready to accept responsibilities.

The social meaning of Christianity and also of the church is in its being the leaven in the community in which it finds itself. The central social task of the church is the leavening of the lump, or "Christianizing the social order", through the spirit and the services of its members in society. Being a community within a community, it may be graphically represented as a circle within a larger circle. It trains ministers, preachers, pastors, and other types of workers for the development of the inner circle, wherein power is generated and regenerated, so that those who are in the inner circle, may receive strength for work either within or in the environing community, which, when more or less leavened by its spirit, may be called the church by permeation!

In this address the church is thought of in terms of its vital functions, for the meaning of a living organism means what it does and aims at doing. But it may be conceived in various other ways: it may be considered historically, vertically as a continuous succession of saints and apostles and horizontally as a world fellowship of living believers, the Body of Christ whose sweep should inspire all who are within its confines; it may be dealt with as a mighty organization, with varying types of administration and with a machinery, complicated and simplified many a time, in its long process of development; and it may be metaphysically and theologically treated, with interpretations of the origin, growth, and development of its thought systems and organizations, showing its divine-human character and its spiritual possessions. All these aspects of the church are of great importance. But as we are here concerned with the meaning of the church, especially for us in China, it is only appropriate for us to study it in terms of its functions. May the prayer be fulfilled that a great church that is one in itself and one with the Church Universal, self-supporting, self-governing, and self-propagating, be firmly established for the spiritual regeneration and guidance of this land.

My Change

WESLEY SHEN

TRANSLATED BY Y. Y. TSU

GENTLY smiling she said "Jesus is with me." These were my mother's last words as she passed in her seventy-seventh year. How peaceful she looked. That was forty-nine days ago. Today, March 20th, on the seventh day of the seventh week of mourning, my spirit keeps vigil with her spirit.

"Dear Mother, you might not realize that those last words have wakened me out of thirty-nine years of dreaming. At that moment of your parting, the heavens opened and revealed what all the books in the world cannot give. Is not my knowledge fuller than yours? Have I not enjoyed more than the ordinary share of the emoluments of the world? I have traveled extensively. All my life I have tried to live uprightly. But knowledge, wealth, experience, conscience, what are they good for, if they could not bring me the peace that you knew? You knew how I struggled and strived these past years. How lovingly you counselled me to pray more and to study the Word of God; not to be unsubmissive to Jesus or to wander away from Him. To please you, I did try to observe the outward decencies of Christian living, but inwardly I did not honestly keep your advice. Dear Mother, were it not for your last words and that gentle parting smile, I would have remained among those that were asleep. Forgive me, if the change has come too late for you to witness with your own eyes, but rest assured that I now understand the secret of your serene life. Jesus was with you. I am ready to give up knowledge, wealth, and everything else for this precious peace within. 'For I determined not to know anything among you, save Jesus Christ, and him crucified'."

I mentioned above knowledge, wealth, experience, conscience..... Does conscience also fail to give us inward peace? I can boldly say, it is true, that all my life I have tried to obey my conscience. Thirteen years ago, when I was teaching at Nanking Theological Seminary, my father died and when I reached home, my mother told me that his last words were, "I have lived according to my conscience." This has become the motto of my life. But experience tells me that my conscience sometimes fails me. What is right today may not be right tomorrow. What I conscientiously believe to be for the good of others may turn out to be just the opposite.

Here is an illustration. I used to have a very close friend, a man of fine literary tastes and upright character. For some reason he deliberately went bad at one time. Two roads were open to me: either by main force to try to stop him from going that way, even to the extent of sacrificing our friendship; or to go the same way with him even in disgust though with the hope of winning him back through my sympathy. I chose the second road; I did it although I knew it was a dangerous choice. As a result, instead of saving my friend, we drifted downstream together. Oh, the agony of that experience. Today we live worlds apart. If our paths should ever cross again,

I would apologize to him for having misled him in spite of my good intention. That was how following one's conscience ended. For thirteen years, conscience was my guide. From now on, Jesus shall be my morning star.

As to knowledge, Paul says well, "Any boasting, let us boast in the Lord." I have studied religion for over ten years. I have sought to prove belief in God by means of science, philosophy, psychology and ethics. My theological training has familiarized me with the technique of preaching. I have not been much in churches, but every time I went there, I came away dissatisfied with the low quality of preaching. I was critical as if analyzing the practice sermons of my students, forgetting that I was worshipping in God's temple and not running a class. Some of my relatives—womenfolk—became alarmed at my backsliding and told my wife to speak to me, letting me know that they were praying for me. I told them to mind their own business and let me alone. In religious matters, did I not know more than they? What could they tell a theological professor? Thus it went on for two or three years. Today I voluntarily bow to them, for "God hath chosen the foolish things of the world to confound the wise, and the weak things to confound the mighty.' I know the limit of their knowledge, but their life is rich beyond my measure, "because they have received the spirit from God." What is knowledge good for without that richness of life which is the fruit of inward peace?

A friend once said to me, "There is more than one way to understand the meaning of life. Knowledge and religion may be equally effective means. When we understand life, we live richly and in peace." That may be so; my experience is too limited to dispute his point. But this I do know: knowledge itself cannot enable us to understand the meaning of life. At its best, it is a gift of God; at its worst, it is like the cocoon in which the silkworm imprisons itself. Only religion can help us understand life. Knowledge gives an objective apprehension of life. Religion is direct experience of life.

By coincidence, a week after my mother died, I saw in a friend's house the book "For Sinners Only" which I had heard much about but had not had a chance to read. I read through it in one sitting. Not all in it can I accept, but I agree to all it says about surrender to God. Further the book has given me new light on the subject of man's destiny. The following is what I gave in a recent talk on the subject.

If we believe God to be intelligent and omniscient, we cannot avoid the conclusion, determinism. Our question is not whether or not our life is determined for us, but what should be our attitude toward this. There are three possible attitudes. First, to seek to achieve mastery over our own destiny. That is a laudable ambition, but extremely dangerous. If we succeed we become unduly elated thinking that we could be self-reliant but forgetting that self-mastery might be a part of our destiny. If we fail, what endless remorse! Second, there is passive resignation. This is all too common; it is

the spirit of slaves. Third, there is joyous acceptance, as Jesus accepted the cup in the Garden of Gethsemane. This is the spirit of sonship. Parents do not punish children out of spite but for love and for their good. I have accepted the loss of my mother and God has given me the unexpected blessing of peace through suffering. With Christ, I say. "Not my will, but Thy will be done." I am determined that in whatever circumstances, I will cheerfully accept the will of God; even though it means danger and death. I am ready, if for His glory.

Since this change in me, my attitude toward church worship and preaching has changed. The other day I was in a certain church and the preacher was of quite ordinary ability and education. In former days I would have slipped out to avoid listening to such preaching. But strangely enough, I not only relished his sermon but remember it to this day. In regard to the Bible, I am acquainted with higher criticism, the Greek and Hebrew texts. I used to read the book like any other book without particular application to myself. But now as I read it, it seems as if the Book were specially written for me. Also my idea of preaching has changed. Not sermon making but personal witnessing is now my aim. Sermons can be made up; witnessing must come out of personal experience. I believe a simple personal testimony is for more powerful than the most elaborate and erudite sermon.

Recently I told a very intimate friend about my change. He warned me against being a tool of fundamentalists. "They used to look upon you as a heretic. May they not say that you have now surrendered to their camp?" My reply was, "If the change were only in my theology, then it is of little worth. The change is in my religious life. If my religious experience tallies with that of my fundamentalist brethren, then I am willing to surrender to their camp and perfectly glad to be used by them as a warning for those who, in their religious life, only rely upon their intellect and starve their heart." My friend said, "In that case, have no fear and announce your experience." March 20, 1934.

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Young China Goes Forward

REVIEW ARTICLE

EDITOR

IN 1919 Sun Yat-sen, then a political refugee, published his INTERNATIONAL DEVELOPEMENT OF CHINA. It contained material previously published in his magazine—*Reconstructive Miscellany.* In both he dealt with reconstruction *in posse.* Young China has just published a book[1] which views reconstruction

1. Reconstruction in China, Edited by T'ang Leang-li, China United Press. Published, August 1935. pp. 400. Three maps attached. Silver $15,00 net.

in esse. Nightmare came to China with her first contacts with the West. Then came the dream of a new China. The dream was vivid enough to waken and remain in the mind of the sleeper. Now the dream is being actualized. The beginnings of this actualization are set forth in this book. Where Sun Yat-sen looked forward the reader may look around. Evidence of reconstruction not visions thereof, is the keynote of this stirring record of reconstructive achievments.

Statistics and remance move apart. This volume has its full share of figures. Yet through the lattice of its data Young China is seen at work. This picture has romantic color aplenty. To glimpse the strivings recorded as a whole is to thrill with admiration and encouragment. One hundred and thirty-nine pages of excellent illustrations enable us to see Young China's leaders, their evolving architecture and aspiration and the features of their emerging national economic planning and rebuilding. Significantly these pictures begin with Sun Yat-sen and end with Miss Butterfly Wu, the first the symbol of new China's spirit and the last a token of one of China's modern enterprises—the movie.

This book should do more to make the New China known than any we have seen. Reconstruction in government, communication, education, law, banking, rural life, culture, etc, are all reviewed. The record is comprehensive. Viewed against the China this reviewer knew thirty years ago the story of this volume is truly amazing. Each chapter is the tale of a pile being driven down into hoary situations to provide foundations for the New China.

Everywhere are evident new methods and new efforts. Pictures from the air remind us that China has built some airplanes. There are bridges to connect erstwhile disconnected railroads. Cooks are being trained for service in schools. Midwifery is growing into trained profession. Boy scouts and athletics are moulding anew formerly sluggish bodies and minds. Renewed cities are springing up in many places. One foreign observer declares that "there are more cities under reconstruction (in China) at present than ever before, in any other country, in all of the world's history." China is lessening the lag between her life and that of western nations. Her leaders are profiting by the experience of the West but are no longer slavishly attempting mere imitation. One cannot always tell what will come out of the many experiments going on. There are signs aplenty that the genius that marked China in the past marks the emerging New China. China is not only awake but is finding answers to the demands of a new life. Vigorous and virile impulses are sweeping through the nation. Progress is being made in many directions. This volume, also, gives abundant signs that China has a better knowledge of her own needs and a more united determination to meet them than ever before. That is, indeed, one of its most significant features. Modern survey techniques are being applied to the mastery of China's problems. China's growing self-knowledge is a promising sign. Certainly China is not decadent.

This is, naturally, a propagandic volume. Yet it is a study by Chinese aiming to discover the status of their country. The propaganda, furthermore, is tempered by a free admission that everything described is inadequate. It shows neither boasting nor boosting. More than once the writers outline self-efforts to correct mistakes. Progress is recognized as still slow. The magnitude of the task is not slipped in as an excuse for this. The picture of national defence is admitted to be "rather gloomy." While the air force is said to be the most efficient arm of the defence force the police system is noted as being "an utterly inadequate and poorly trained peace" agency. The Government, also, shows "a certain looseness of central control." No sign of complacency over what has been done is in evidence. The makers of this volume are as good critics of China as foreigners have been. That means the passing of another overworked foreign indulgence!

Since this is a record of reconstructive doings not much is said about the unfulfilled tasks or the shadows that lie on the still unchanged parts of China's life. The gap between what has been envisaged and what achieved is not overlooked, by any means. One reference must suffice to show this. In 1919 Sun Yat-sen "envisaged" a million miles of macadam roads. Fourteen years later (1933) about 106,000 miles of all kinds of roads had been constructed. Ninety percent of them are of dirt. Other gaps could be mentioned. But we are not reviewing the gaps. It is of the places being filled in that this volume treats. Its theme is that China is on her way. However, there is an interesting outline of China's lost maritime position and her present plans to regain it. These plans as they are carried out will involve steadily increasing displacement of foreign agencies. The lost tea trade is also under consideration. In these and other fields China is finding out where she is and what she must do to go elsewhere. One wishes that the obvious retrogression in the welfare of industrial workers had been noted alongside the study of China's infant industries. The depression is in part to blame for this backward trend. But one would like to see this problem of human welfare included within the reconstructive measures in addition to rigid laws against labor and the suppression of labor's expressions of dissatisfaction. Industrial workers are not getting an attention equal to that being given to rural workers, or most of the the other reconstructive efforts listed in this volume. Here is a dark corner in reconstructive China that demands more light and attention.

New leaders and new leadings appear on all these pages. The "majority of these leaders are modern trained". In that sense the New China is the product of international experience and cooperation, though her leaders are doing things in their own way. Where they come in credit is given the mission forces also. This volume, indeed, while markedly and designedly China-centric is not *anti* anything. But on every hand plans are afoot to mobilize and train Chin-

ese leadership to answer the modern tocsin calling China forward. A selective leadership process is evolving. One cannot conclude that any of the systems being built up leave it possible for dictatorships to prosper. The interlocking departments of the Government, indeed, seem to be aimed directly against that.

It is significant that the development of these reconstructive directional beginnings has taken place while China was the object of international diplomatic intrigue and military invasion. China has been rebuilding her house while a "war" was being waged against her. Indeed, as the invaders have pressed harder these reconstructive measures have been accelerated. While China has been a victim of political chicanery she has set about improving that which the intriguers and invaders want. How many other countries have carried on a reconstructive revolution within their own borders while a war was being waged against them? China while a potential victim of external invasion is becoming an actual victor over clogging internal conditions. Does China seem somewhat to ignore the invader and set her mind on reconstruction because the latter fits better her set for peace? Perhaps so. This book reveals no intention to equal truculent Japan in military efficiency, nor does it intimate a mind bent on military aggrandizement. China's peril from without is not causing her leaders to sit still in futile complainings. They are busy making a new China and battling diplomatically with an invader equipped to battle in any old way.

This volume proves that Young China is vividly aware of the necessity of national reconstruction and is profoundly convinced of its possibility. The drive of life that has kept China going while many other peoples have slipped into dusty historical archives or into museum cases, is reasserting itself in a new and modern drive onward and upward. No motive of self-sufficiency is in operation. China is getting help wherever she can. But she is also doing all she can herself. One cannot, on the basis of the uncompleted beginnings in this volume, tell where China is going. The writers do not attempt it either, but to read their record is to realize that China is indeed on her way. In the end she will eclipse her own record. That in itself will be a tremendous thing. In addition China will become equal to the best the world has produced.

Not the least promising feature of this situation is the fact that China now has a Government that is actually trying to shoulder the burden of public welfare. Many ancient Chinese governments have talked of that obligation. Young China has accepted it. Increasingly are the Chinese, thinking and planning together. Far have they to go ere this obligation is adequately met. But China's present Government seems to be facing life in terms of China's needs and not of dynastic glory. For that, and many other reasons, it deserves the name "Young China."

An Open Letter To My Friends, the People of Japan

MURIEL LESTER

NEARLY ten years ago I suffered a great humiliation. I was in India, standing with a friend in one of the narrow streets of Delhi, watching the keeper of an opium shop supplying addicts with drugs. For twenty mintues I forced myself to be a witness of this Government licensed traffic for which as a British woman I was partially responsible. Passers by, wondering what was happening, stood silent, grave and impassive, watching us. One of the purchasers, mere skin and bone he seemed, having exchanged his money for a few grains of the potent powder was shuffling away when my friend spoke to him.

"Why do you take it, Grandpa?" she enquired.

"Ah! Lady," he answered. "It was a bad cough I had. It racked my body and this medicine took the pain away."

"I can give you something better than that for your cough," she said.

The old man eagerly reached out his hand as she wrote down her address on a slip of paper. Other purchasers gathered round, courteously enquiring, Indian style, who we were and what had brought us here. My friend explained that I was British and had just come from London in order to know something of their way of life.

This caused them to draw closer still. They were all attention while she explained that there were no opium shops in London. To take drugs or to trade in them was against the law. They were greatly impressed by this anomaly. Their surprised scrutiny was hard to bear. I had to force myself to raise my head and face them. Just then a new customer, came up, a cheery looking boy of twelve or thirteen.

"Surely *you* do not take it, Sonnie", exclaimed my friend.

"Oh! No!" he retorted with a broad grin. "I am only getting it for the baby."

"That's right," explained one of those who stood nearest to us. It's useful for babies. It keeps them out of ham's way while their mothers are at work."

As the boy went off with his screw of paper a man raised his voice. "Please ask this English lady when she gets back to London to speak to the people there and ask them to do something to help us. For we are weak of will and so long as the drugs are procurable we cannot help taking them."

The message was translated but what could I answer, I, a nobody, a slum dweller, one individual among the millions of my fellow-citizens in the British Empire? I explained that I had no power

as an individual. But I promised to give their message to everyone I could reach, and I would keep them in mind every single day of my life by putting them in my prayers.

Thenceforward it was impossible for me to become acquiescent or complacent about imperialism. My vow led me into all sorts of unexpected situations, to Governors in India, to officials in London, to public meetings in Scotland and Wales as well as in many parts of England.

It is with no tinge of censoriousness, therefore, that I am appealing to you, the people of Japan, to get your Government policy altered as regards poisonous drugs in China. How could I dream of blaming you considering that when my ancestors were waging the opium wars, yours were giving to the world a unique contribution of art, drama and architecture, ideals of self-sacrfice, courtesy and self-restraint, an example of loyalty for which your country has for so long been noted? It is out of my steadfast love for Japan and my deep appreciation of your national characteristice that I am venturing to write you this letter.

There are two outstanding experiences to which my mind often reverts, and never without getting satisfaction and inspiration from the process. They are listening to a nightingale deep in an English forest glade in June and watching your Kabuki drama in Osaka or Tokyo. Both experiences give one a Joy so deep, a sense of fulfilment so real, that time almost seems to stand still.

With that association of ideas which has enriched me since visiting Japan eighteen months ago, the new experience is doubly unwelcome which now links Japanese drama to a theatre visited in Changli in the demilitarized zone, which shows obscene plays daily from ten o'clock in the morning, runs an illegal lottery in the vestibule, sells morphine and heroin throughout the program, and all under the protection of Japanese authority. The Chinese local Magistrate's order for the closure of this theatre, when it was in Chinese hands, was effective. The social conscience of the citizens was appeased. But when Japanese citizens reopened it and allied with the plays produced these other evils, and claimed extraterritoriality to justify their ignoring of the Magistrate's repeated closure order, it was merely the might of the Japanese military that caused these anti-social activities to be allowed free scope to bring in profits to their promoters.

Almost every day of my stay in Japan I visited or heard of some new school. Wherever I went people seemed to be reading. Nowhere else in the world have I seen street pedlars and costermongers studying books in the intervals between the sale of buttons, tapes, candy and oranges. I had the privilege of meeting the first woman to attend school in Japan. When she heard that the Government had opened a school for girls she insisted on her father taking her to it. Their journey thither lasted ten days.

When she arrived she found that she was the only student. It was not till a month later that a second and third student joined her. Now nursery schools are to be found in obscure villages and great educational institutions have been set up by the self-sacrificing service and generous gifts of many lovers of youth.

Educationists who travel from Japan to China find in the latter country an equal reverence for education; the same sort of institutions resulting from the same sort of devotion. Imagine, then, the shock to me to see immediately outside the walls of Yenching University, ten miles from the city of Peiping, a drug trafficker who had set up his poisonous business, refusing to recognize the law against it, and quoting his status as a Japanese citizen, under the protection of the Japanese consulate in Tientsin. Members of the University Faculty, men of international repute, had no power against the evil intent of one trafficker! When representations were made to the consulate they ordered him away but allowed him to return within a week or so. I saw this man in his place of business. Are students to be encouraged in self-discipline and good citizenship and kept free from commercialized temptation in the great centers of learning in Japan while, outside your country, you insist that an opposite set of ideas is to motivate action?

Some Chinese children in the de-militarized zone were shown a photograph of some Japanese children taken in one of your nursery schools.

"Do you not think these children look very lovable?" asked the teacher.

"Indeed they are very lovable childreu," answered the Chinese.

"Where do you think they live?" asked the teacher.

The Chinese children guessed but none successfully.

"They are children of Japan," said the teacher.

The Chinese children remembered the bombs that had suddenly begun to fall around them when they were in church one Sunday morning. They knew how Japanese soldiers had stabled their horses in the school playground and made their homes miserable, so they answered, "No, they cannot be. The Japanese are wicked."

The teacher encouraged the children to discuss this problem, reminding them that they had already pronounced them lovable, yet they were indisputably Japanese. After discussing it for some time, the children announced their conclusion. "It may be perhaps that the boys and girls of Japan are lovable and only the grown ups are wicked."

I have been interested to see how many of the finest Chinese citizens with a deep sense of spiritual values have gone on from that point to explain to young people that even a further step may be taken; thay must never forget that the people of Japan are good, that the evil things that are so obviously being done in their name are not known to the Japanese at home.

I was greatly interested in Japan by the courtesy of the people. I can never forget how the driver of my car nearly collided with another on turning a corner in Tokyo. At home there would probaby have been some sarcasm, a little display of temper, some swearing perhaps. Not so in Japan. As soon as the drivers had clamped on the brakes both leaped from their seats, swept off their hats, bowed almost to the ground and made courteous speeches to each other. In a moment we were continuing on our journey. How different are Japanese manners in China! On the wharf where a distinguished visitor was about to embark, Chinese police had roped off a space in the usual manner. Representatives of many nations were waiting to give their welcome. A Japanese official came up late, could not find the point of vantage he desired, so proceeded to the point which was being guarded by the police. They told him there was no entrance that way; but in face of the whole assembled company he rudely insisted on pushing his way through.

When I first visited Japan, I remember a British resident of long standing describing the honesty of the people. If anything were lost, she declared, it was almost certain to be returned. She herself had dropped in the street some thirty yen in paper money which any passer-by could have kept without running much risk of detection. It was returned to her next day. But in the demilitarized zone the poison drug shops operated by Japanese and Koreans are well known as receivers of stolen goods. They operate a pawn shop in alliance with their drug traffic so that addicts are tempted to steal in order to procure their dose. There is no redress, even if one knows where one's stolen belongings have been deposited. The shops are under Japanese law, not Chinese.

Another thing that I especially appreciated in Japan was the utter loyalty of the individual to his sense of duty. With you, self-will seems to be completely subordinated to the good of the nation. Loyalty has characterized Japanese life for so long that even a stronger to your shores, whose total stay during both visits did not exceed eleven weeks, caught something of this steadfastness of purpose. Surely this might be considered Japan's greatest contribution to the world! Some of us in the West have been trying to follow the way of Jesus Christ for centuries. We have found it extremely hard to be loyal to the command laid upon His followers in no uncertain terms, "If anyone would come after Me, let him deny himself, take up his cross daily and follow Me." The cross was no polite symbol of gold, silver or polished wood. It was a symbol of death, agony, torture. Morning by morning we try to face this challenge, to match our strength with the possible implications of this demand. Are we willing to go any length, to disgrace or to death any day, if called upon to do so? It is a frightfully difficult discipline for us to undergo, but you people of Japan are already trained to it. It has been in your blood for centuries. What other race in the world is so well prepared to lead the way in loyalty? But

An Open Letter To My Friends, the People of Japan

MURIEL LESTER

NEARLY ten years ago I suffered a great humiliation. I was in India, standing with a friend in one of the narrow streets of Delhi, watching the keeper of an opium shop supplying addicts with drugs. For twenty mintues I forced myself to be a witness of this Government licensed traffic for which as a British woman I was partially responsible. Passers by, wondering what was happening, stood silent, grave and impassive, watching us. One of the purchasers, mere skin and bone he seemed, having exchanged his money for a few grains of the potent powder was shuffling away when my friend spoke to him.

"Why do you take it, Grandpa?" she enquired.

"Ah! Lady," he answered. "It was a bad cough I had. It racked my body and this medicine took the pain away."

"I can give you something better than that for your cough," she said.

The old man eagerly reached out his hand as she wrote down her address on a slip of paper. Other purchasers gathered round, courteously enquiring, Indian style, who we were and what had brought us here. My friend explained that I was British and had just come from London in order to know something of their way of life.

This caused them to draw closer still. They were all attention while she explained that there were no opium shops in London. To take drugs or to trade in them was against the law. They were greatly impressed by this anomaly. Their surprised scrutiny was hard to bear. I had to force myself to raise my head and face them. Just then a new customer, came up, a cheery looking boy of twelve or thirteen.

"Surely *you* do not take it, Sonnie", exclaimed my friend.

"Oh! No!" he retorted with a broad grin. "I am only getting it for the baby."

"That's right," explained one of those who stood nearest to us. It's useful for babies. It keeps them out of ham's way while their mothers are at work."

As the boy went off with his screw of paper a man raised his voice. "Please ask this English lady when she gets back to London to speak to the people there and ask them to do something to help us. For we are weak of will and so long as the drugs are procurable we cannot help taking them."

The message was translated but what could I answer, I, a nobody, a slum dweller, one individual among the millions of my fellow-citizens in the British Empire? I explained that I had no power

as an individual. But I promised to give their message to everyone I could reach, and I would keep them in mind every single day of my life by putting them in my prayers.

Thenceforward it was impossible for me to become acquiescent or complacent about imperialism. My vow led me into all sorts of unexpected situations, to Governors in India, to officials in London, to public meetings in Scotland and Wales as well as in many parts of England.

It is with no tinge of censoriousness, therefore, that I am appealing to you, the people of Japan, to get your Government policy altered as regards poisonous drugs in China. How could I dream of blaming you considering that when my ancestors were waging the opium wars, yours were giving to the world a unique contribution of art, drama and architecture, ideals of self-sacrfice, courtesy and self-restraint, an example of loyalty for which your country has for so long been noted? It is out of my steadfast love for Japan and my deep appreciation of your national characteristice that I am venturing to write you this letter.

There are two outstanding experiences to which my mind often reverts, and never without getting satisfaction and inspiration from the process. They are listening to a nightingale deep in an English forest glade in June and watching your Kabuki drama in Osaka or Tokyo. Both experiences give one a Joy so deep, a sense of fulfilment so real, that time almost seems to stand still.

With that association of ideas which has enriched me since visiting Japan eighteen months ago, the new experience is doubly unwelcome which now links Japanese drama to a theatre visited in Changli in the demilitarized zone, which shows obscene plays daily from ten o'clock in the morning, runs an illegal lottery in the vestibule, sells morphine and heroin throughout the program, and all under the protection of Japanese authority. The Chinese local Magistrate's order for the closure of this theatre, when it was in Chinese hands, was effective. The social conscience of the citizens was appeased. But when Japanese citizens reopened it and allied with the plays produced these other evils, and claimed extraterritoriality to justify their ignoring of the Magistrate's repeated closure order, it was merely the might of the Japanese military that caused these anti-social activities to be allowed free scope to bring in profits to their promoters.

Almost every day of my stay in Japan I visited or heard of some new school. Wherever I went people seemed to be reading. Nowhere else in the world have I seen street pedlars and costermongers studying books in the intervals between the sale of buttons, tapes, candy and oranges. I had the privilege of meeting the first woman to attend school in Japan. When she heard that the Government had opened a school for girls she insisted on her father taking her to it. Their journey thither lasted ten days.

When she arrived she found that she was the only student. It was not till a month later that a second and third student joined her. Now nursery schools are to be found in obscure villages and great educational institutions have been set up by the self-sacrificing service and generous gifts of many lovers of youth.

Educationists who travel from Japan to China find in the latter country an equal reverence for education; the same sort of institutions resulting from the same sort of devotion. Imagine, then, the shock to me to see immediately outside the walls of Yenching University, ten miles from the city of Peiping, a drug trafficker who had set up his poisonous business, refusing to recognize the law against it, and quoting his status as a Japanese citizen, under the protection of the Japanese consulate in Tientsin. Members of the University Faculty, men of international repute, had no power against the evil intent of one trafficker! When representations were made to the consulate they ordered him away but allowed him to return within a week or so. I saw this man in his place of business. Are students to be encouraged in self-discipline and good citizenship and kept free from commercialized temptation in the great centers of learning in Japan while, outside your country, you insist that an opposite set of ideas is to motivate action?

Some Chinese children in the de-militarized zone were shown a photograph of some Japanese children taken in one of your nursery schools.

"Do you not think these children look very lovable?" asked the teacher.

"Indeed they are very lovable childreu," answered the Chinese.

"Where do you think they live?" asked the teacher.

The Chinese children guessed but none successfully.

"They are children of Japan," said the teacher.

The Chinese children remembered the bombs that had suddenly begun to fall around them when they were in church one Sunday morning. They knew how Japanese soldiers had stabled their horses in the school playground and made their homes miserable, so they answered, "No, they cannot be. The Japanese are wicked."

The teacher encouraged the children to discuss this problem, reminding them that they had already pronounced them lovable, yet they were indisputably Japanese. After discussing it for some time, the children announced their conclusion. "It may be perhaps that the boys and girls of Japan are lovable and only the grown ups are wicked."

I have been interested to see how many of the finest Chinese citizens with a deep sense of spiritual values have gone on from that point to explain to young people that even a further step may be taken; thay must never forget that the people of Japan are good, that the evil things that are so obviously being done in their name are not known to the Japanese at home.

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here in China you interfere with people who are trying to do their duty.

Last summer an alert magistrate in the demilitarized zone, knowing his authority held sway at any rate over the Chinese in his district, arrested some Chinese employees of a Japanese drug firm when they were not on their employers' premises. He confiscated the drugs they were carryinng and dispatched the whole lot to Tientsin. Some roughs were immediately gathered together and sent into his office to demand $7000 damages for his action. He refused to pay. Then Japanese troops from Lanshien came and ordered him to come to the barracks, but he was a college graduate and not easily scared; he refused to go. They insisted, however, that the money be produced next day. He procured $500 but they were not satisfied. When bayonets are brought into an argument equity suffers; the following day $2000 more were extorted from him. A military representative from the Tientsin Consulate then came along to enquire into the situation. He told the magistrate to sign a statement that he had not been held prisoner in his office. This he refused to do, but he suffered for it afterwards.

During my journeyings around the world three institutions stand out in my memory as super-excellent; one in India, one in China and the Government Leper Settlement near Tokyo that Dr. Kagawa took me to see. This is so beautifully run that not only are skill and technical achievement obvious even to a novice but one cannot help noticing a sort of extra quality, a spirit of personal devotion, that has elicited from the victims of that wretched disease a sort of joy, almost, one might say, a radiance.

Other public health work in various parts of Japan was memorable, but here in China public health work is being interfered with through the extra burdens laid upon the doctors, nurses, etc. in the tretment of drug addicts who would not be patients but self-respecting citizens, except for the influx of Japanese and Korean drug traffickers. Is it creditable that doctors and nurses and hospitals should have their time, energy and financial resources taken up by dealing with victims of Japanese traders?

In my small room in the East End of London I was able to show my friends last summer lovely things that I had bought in Japan, works of art, gems of beauty. I had carried them home with me, not only because of their delicacy and beauty but because they revealed the special characteristics of your race. But what a difference is seen here in the demilitarized zone where Japanese goods are smuggled in, placed side by side with Chinese goods, and priced lower because your merchants have refused to pay customs' duty, defying the properly constituted authorities which everyone else defers to. That impels me, anyhow, to refuse to "buy Japanese" except in Japan.

I enjoyed travelling in Japan. The orderlinese and punctuality were dependable, pleasant to experience. The railway journeys

here also I have enjoyed up to now. But on my way through the demilitarized zone a Japanese soldier got into the third class carriage in which I was travelling. The Chinese guard asked for his ticket. He had none but said he was with the military. Where was his ticket then, asked the conductor. He said he had a military pass but did not produce it. The conductor very politely informed him that in that case, this was the wrong train for him to travel on as it was not available for the military. He answered that there seemed to be plenty of room anyhow and settled down to enjoy the journey.

While in Japan this Spring I heard of the movement made in Tokyo to do away with the licensed houses for prostitutes. It was a pleasure to discuss with your social workers this great step forward and to notice how the campaign Josephine Butler waged in the middle of the last century, when she stood up at the risk of her life against licensed prostitution, was being courageously maintained by her Japanese successors. Having witnessed this social advance of yours it was a disappointment to find a wide-spread operation of brothels by Japanese and Koreans in the demilitarized zone. I saw many such houses, some of them blatantly advertising their nature, not only in Chinese characters but in large English lettering and biblical wording, "Korean Whore House."

When I reached Kyoto last March I found the hills transformed. Tall gaunt tree trunks stripped of branch and leaf stood out against the skyline, witnesses even in death to the violence of the recent typhoon. Hour after hour I roamed up and down the winding paths of those hills, sorry for the widespread destruction and the loss of life sustained.

One evening I was sitting with my Japanese friends when we heard the slow beating at regular intervals of a great temple gong. It was to summon people to a memorial dirge for the trees. The night was still and dark. The solemn act of mourning was celebrated in town and on the pine-clad heights.

Next day in characteristic Japanese manner you started efficiently to repair the damage. I saw the carts passing through your streets, each carrying a white robed Shinto priest and some six or seven young saplings to clothe the hills once more with green.

No one could restore the human loss. The wide spread lamentation rings in one's ear still." Oh! my children! Alas for my children! Alas for my trees"!

During May while I was in the demilitarized zone between Peiping and Machukuo, parents were mourning for their children there. Some of them can yet be saved. You would surely have succoured them long ago if you had known what was happening. But just as it was through the testimony of eye witnesses that the British public had to be made aware of the havoc wrought by opium in India, so in Japan the stories that one heard about the recent influx of drugs into North China were unproven, deemed false, the result of unfriendly propaganda, until someone could go and collect trust-

worthy evidence. "And if you see anything bad, be sure to let us know", was the injunction given me by several of your public men, people of integrity and wide experience in government, before I set sail for China.

Changli is little self-respecting town of some 15,000 inhabitants. They have a well-run hospital and some excellent schools where the boys and girls imbibe good citizenship as well as book learning. The students work with their hands, building and road-mending. The day I was there the girls were lending a hand in repairing the highway.

Teachers trained in Changli go out into obscure parts of the province and carry thither the good tradition of voluntary service and care for the common weal. They encourage their country pupils to give their spare time to helping the underprivileged children in their midst. Changli people have turned their attention to improving the methods of agriculture by means of modern science. They are planting fruit trees with new confidence believing they can prevent the recurrence of pests.

With the setting up of Manchukuo and the demilitarized zone, however, the traffic in poisonous drugs has been carried on with greatly enhanced profits. The Chinese magistrate has no power to control the Koreans and Japanese who have set up their "foreign firms" all over the district. Changli county actually suffers in this way much less than other parts of the zone, but the very fact of its civic conscience and its contiguity to Peiping makes it the most convenient place to study and report upon. I found there were over thirty Japanese and Korean firms operating just outside the city walls. Respectable citizens inside the walls will not rent premises to them. No one has power to close these down except the Japanese. Whenever the local authorities attempt to do so, they are reminded that Japanese and Koreans need not obey Chinese law. Is it then Japanese law to allow young people to become drug addicts?

A peculiarly unpleasant feature of this traffic is the opening up of lotteries on the same premises, and the provision of pawn shops wherein those who pledged their goods are encouraged to take their payment in drugs rather than in cash. Both these practices are illegal according to local law but are protected by your military. I went into the local clinic where drug addicts are treated and found most of them young.

Consider how easily one careless action may lead to destruction. A dose is procurable for seven sen. The ignorant purchaser is told that it will cure any pain; the syringe for the injection is rented on the deferred payment system. The second dose will cost more, the third more still. Soon the man is helpless and his home ruined. Sometimes the dose is put into a cigarette, without the smoker's knowledge. Very often the first dose is given free. Child addicts are by no means unknown.

It has been suggested to me several times that it is dangerous to tamper with the profits of the opium trade. It is playing with dynamite. But it is grand to see how more and more people are coming to feel that it is better to die in the cause of humanity than in the killing of human beings. One can do a great and lovely service to one's nation by removing from her name the taint of protecting profits rather than persons. That is what women all over the world are trying to do for their countries.

You will stand shoulder to shoulder with us in this, will you not?

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An Ash Heap in Mukden

THERE are two ways of showing up the hideousness of the narcotic menace. The most frequently used way is to investigate a situation and then frame in statistics the extent of the traffic and the number of victims and victimizers. In such reports acid words are copiously used to describe the plight of the victims and the heinousness of the traffickers. Such accounts, however, only suggest vaguely the bitterness and gruesomeness of the fate which finally engulfs many victims. This is why statistical studies are often taken more or less for granted. The branching figures overshadow the rottenness at the roots. Another way to unmask the ruthlessness of this traffic is to study a small area and to catch through the camera some of the victims in their last gasping hour. We have secured some such camera-views taken this year (1935). The photos are, indeed, the most gruesome the *Chinese Recorder* has ever published. They reveal only callous inhumanity and discarded human beings. What is said below concerns mainly, though, not exclusively one narcotic dumping place.

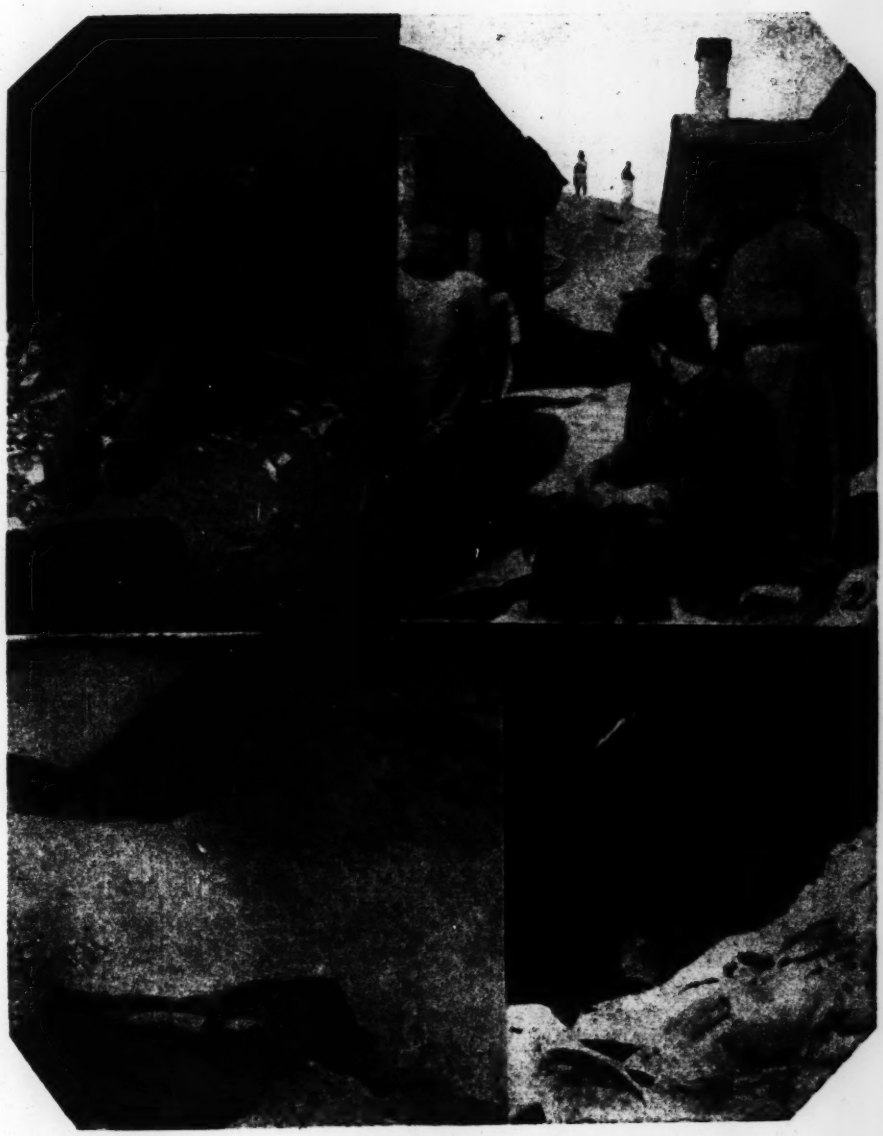
Frequent efforts to secure anything like an adequate statement of the drug situation in Machuria have failed. What we have secured tells a horrible tale. Some time since a resident of Manchuria wrote:— "There has been a atartling change for the worse in the social conditions (in Manchuria). Cities and villages alike are open to the distribution of narcotics, which are openly used. In one city there is a public office for receiving opium and in another it is sold openly." More recently another resident of Manchuria wrote:— "One grave social vice has spread in all directions. With or without the connivance of authority, opium, morphia, and heroin are sapping the morals of the people. Steps have been taken, however, by the Government to tackle the drug traffic. Morphia addicts have been rounded up and placed in reformatories. Anti-opium campaigns have been organized. The poppy is not grown as freely as the new regime at first permitted. At the same time opium is on regular sale at licensed stores." Still another resident, noting how open and widespread the traffic is in his own district, made inquiries here and there and came to the conclusion that the same thing is true of all Manchuria. "It is almost incredible," he says, "the number of persons engaged in

this business, Koreans more than Japanese, and, of course, Chinese as sub-agents more than the others. There is practically no secrecy about the business. Everybody knows about it. In one small town there are thirty drug shops." A recent visitor to Manchuria reports:—"Since Manchukuo State was set up the drug traffic is ever so much worse. For a year or two before then much was being done to cure addicts and to shut up drug shops. Now there are some 550 Japanese and Korean owned drug shops in Mukden alone." Some time since we heard that some brands of cigarettes were being loaded with drugs so as to entrap the users into the dope habit. These accounts do not agree except in the point that the traffic is widespread, wide open and growing. Obviously an investigation is urgently needed. None such, so far as we know, is contemplated. For all practical purposes dope distribution in Manchuria goes on unchecked.

To know what this means when followed to the outcome of dope dens let us note the tale of an ash heap—a refuse dump—outside the small South Gate of Mukden. The pictures we reproduce show how human beings are dragged out of the dope dens and thrown on the ash heap. The official press of Mukden states that between three and four thousand dead are found on its streets every year. How many of these are dope victims we not know. The official press does not say. This ash heap indicates that drug victims form a large proportion of these discarded dead. The pictures give the story of how dope victims are dumped on the ash heap. That one city should have such a dumping place for human derelicts is bad enough. But when one recalls that the drug traffic in Manchuria is widespread and open one suspects that other cities share in this ruthless dumping of burned out dope addicts. The spotlight of publicity should be kept on this callous inhumanity until something is done about it. That some individuals will work out the brutality of their nature is, unfortunately, to be expected. That such a situation hereunder to be described goes on openly implies that authorities are at least indifferent to the matter.

This ash heap shows that the dope traffic turns every human feeling in the hearts of those engaging therein into ashes. They become, indeed, callous desperadoes of the worst type. Their ferocity is chill and sub-human. Picture (1) shows an addict sunning himself on a street corner in Mukden a few days before death. Near this corner are nearly two hundred firms doing dope business under the protection of extraterritoriality. They barter the doses for almost anything. Victims are urged to come up to their last gasp. When nothing is left except a bit of land the victim barters that away. In that way land comes into the possession of Japanese extraterritorials. When dead, and often when dying, the clothes are stolen from the bodies of the victims.

Picture (2) discloses a lane leading to the ash heap. In the distance is an addict lying between two coolies who have dragged him



An Ash Heap in Mukden

An Ash Heap in Mukden

there, in broad daylight, to die. He died in half an hour. In picture (3) we see the final end. Dope shopkeepers do not like addicts to die on their premises. Frequently a string is tied around one wrist for the purpose of dragging the victim away to die. One picture (not reproduced) we have seen actually shows such a cord on the wrist.

Picture (4) is a corner of the ash heap near a broken down hut with two dead addicts lying on top of one another. Picture (5) shows an addict who has been dumped at the bottom of the ash heap where foul water oozes out. While the picture was being taken he opened his eyes for the last time. A crowd stood around and watched. No secret here! In picture (6) the same man is seen dead shortly after. Picture (7) gives a corner of the ash heap with some discarded matting lying therein. Picture (8) shows that it covered another dead addict. The Buddhist Red Swastika took the body away. Thus does the dope traffic dump its wasted victims. It is almost unbelievable that such brutality should exist. But there it is! The camera has told the truth more realisticaly than words can do. Of how many other cities of Manchuria could the same tale be told?

These ghastly scenes need no comment. They tell their own tale. Greater human brutality can hardly be imagined. Yet a dope traffic dumping victims on an ash heap is openly going on in Manchuria. Who is to blame? Others than Koreans and Japanese are (perhaps other foreigners) not allowed to trade in narcotics, though, as noted, Chinese serve as their sub-agents. Were they to try it their shops would be closed. There are a million Koreans and half a million Japanese in Manchuria. From their ranks mainly come the dope traders. Roughly the proportion of each race participating varies with their numerical strength. Japanese pawnshops, which are numerous, are often the source from which the drugs are distributed. In connection with such dens come the brutalities noted above. Extraterritoriality protects them. In that connection Japan is culpable. Japanese citizens in Manchuria are permitted to engage in a brutalizing traffic that is not permitted in Japan. "So far as I know," one remarked, "Japanese officials in the employ of the State take no notice of the traffic and Chinese officials, of course, *dare* not!"

Why this ghastly abuse of extraterritoriality? It could be stopped if those who control the extraterritorials would live up to their responsibility. "I was told by a Japanese friend," says a correspondent, "that it is the Japanese Consul's business to control these men (extraterritorial narcotic traffickers)". "A Japanese official to whom I complained," he reports elsewhere, "naively said that the Manchukuo police could not arrest these drug sellers because of extrality." A complaint was made to a Japanese Police Director in the service of Manchukuo and as a result he ordered the arrest of a lot of *Chinese* engaged as "running dogs" for Koreans and Japanese. To the complainant he sent a message saying, "his action was due to the appeal as it was not his business to control the drug traf-

fickers". Such a situation smudges the reputation of any country. We wish Japanese Christians would take the matter up. Some of them in Manchuria have been approached in this connection. Indeed, the whole body of Christians in Manchuria needs to take the matter up vigorously. "Narcotics being so cheap," writes one, "church members are acquiring the habit." Why is the law against dope in Japan allowed by Japanese authorities to peter out in Manchuria?

It is not our purpose to assert that the Japanese are greater dope sinners than others. But inasmuch as Japanese extraterritorials carry on this trade—it seems to be practically their monopoly—this is a sin for which Japan must accept the responsibility. How far highly-placed Japanese officials know of or connive at these ash heaps we do not know. They would not have them in Japan. Why permit their citizens to dump dope victims on them in Manchuria? Such practices show the dangerous way in which extraterritoriality plays into the hands of nefarious extraterritorials. The fact applies to other than Japanese nationals, of course. In the case of the Mukden ash heap narcotic profiteers are carrying on the utmost brutality *openly*.

To the rumour that some one wants to debauch the Chinese nation through the dope traffic we have paid little attention. As everywhere else the main motive back of this dumping of dope victims on this ash heap is conscienceless profiteering in human life. "The sum and substance of it", writes one, "is that the sale of heroin and morphia by Japanese, Koreans and their Chinese sub-agents is absolutely unlimited in area and quantity and Japanese officials of *any kind* don't interfere with it, though they cannot but know of it". That being the state of the dope traffic in Manchuria a process is under way that, if not arrested, will in time certainly debauch almost an entire people. That some in Manchuria see this danger is shown by the remark of a Christian officer in the Manchurian army:—"The whole population is committing suicide through narcotics?" No one may have deliberately planned this but somebody is complacently watching it go on! In common talk among the ordinary people in Mukden one can hear of the increasing difficulty in arranging satisfactory marriages because so many of the men use dope. Such villainy as we have mentioned must not go unchecked.

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Nestorian Literature of the T'ang Dynasty

F. S. DRAKE

THE literature of the Nestorian Church that existed in China during the T'ang Dynasty (唐 A.D. 618-906) was for a long time entirely lost. The first portion to be discovered was the famous tablet of Sianfu, in A.D. 1623 or 1625. For nearly three hundred years nothing more came to light until in A.D. 1908 Professor Pelliot discovered a T'ang Dynasty manuscript in the Cave

of the Thousand Buddhas in Tun-huang, Kansu (敦煌石室), bearing a Chinese translation of the Syrian version of the "Gloria in Excelsis." Among the mass of manuscripts, Buddhist and Confucian, that came from that cave-library, four other Nestorian manuscripts of the T'ang Dynasty have since been identified, so that now five manuscripts and one stone tablet of that period have been recovered; while of the manuscripts, two include several separate writings, so that there are now known to exist nine or ten separate Nestorian documents of the T'ang Dynasty.[1] These when studied together, give a very fair knowledge of the Christianity in China in those far off days.

It will be convenient to describe these roughly in the order in which they have been made known to the world.

I. THE NESTORIAN TABLET OF SIANFU (大秦景教流行中國碑)

This tablet is so well known, and so much has been written upon it, that it will suffice here merely to recall the main facts. Not only was it the first Nestorian writing to be recovered in China, but it is also by far the most important, in view of the information it gives as to the history of the Nestorian Church in the T'ang Dynasty. There are various accounts as to the circumstances of its discovery, which do not all agree. But it is clear that it was found buried in the ground in the year 1623 or 1625 in Shensi; and it is probable that the site of the discovery was five li to the west of the present city of Sianfu—a site which was within the circuit of the walls of the great T'ang capital. It was set up in a Buddhist temple close to the site of the discovery—the present Ch'ung Jên Ssŭ (崇仁寺), where it remained until the year 1907, when it was removed to the Pei Lin (碑林 "Forest of Tablets") in Sian city, where it stands in a place of honour at the present day.

Of the many works written upon it, it will suffice to mention here Havret's "La Stèle Chrétiesne de Si-ngan-fou,"[2] in French; Saeki's "The Nestorian Monument in China" (S.P.C.K. 1916) and Moule's translation and notes in "Christians in China before 1500" (S.P.C.K. 1930) in English; and in Chinese, the notes by Immanuel Diaz (陽瑪諾) in A.D. 1644·唐景教碑頌正詮; a work by Yang Hsiang-fu (楊襄甫) 景教碑文紀事考正 in A.D. 1899; and the very useful commentary by P'an Shên (潘紳) 景教碑文註釋, published in A.D. 1925 by the Shêng Kung Hui; and Feng Ch'êng-chün's "Notes on the Nestorian Inscription of Sian" (馮承鈞著：景教碑考) published by the Commercial Press in 1931.

The inscription on the tablet contains about 2000 characters in Chinese, with a line of Syriac script at the commencement and at the end; there is also a note in Syriac at the base, and lists of names of monks in Syriac at the base and on the sides of the stone, to the

1. According to the current division of the texts there are ten separate treatises; according to the view adopted in this paper, only nine.

2. Variétés Sinologiques No. 7, Siccawei, 1895-1902.

left and right. The top of the stone is carved before and behind with two interlaced dragons on each face, which frame the title of the stone in large characters, and a small engraving of a Cross, standing on a lotus pedestal, with "fungus" (靈芝 ling-ch'ih) and two small plants at either side.

The monument is dated "Second year of the Chien-chung period" (建中二年 A.D. 781), and the inscription shows that it was set up in commemoration of the Nestorian patron I-ssŭ (伊斯 Izd-buzid). It is beyond doubt that its original emplacement was in the Nestorian Monastery that in the early T'ang Dynasty occupied the site where the tablet was later discovered, namely the Yi-ning quarter (義寧坊) of the old T'ang capital. The author, according to a note in the inscription, was Ching-tsing (大秦寺僧景淨), a Syrian monk, who is referred to in one of the Syriac notes as "Adam, priest and country-bishop and fapshi (fa-shih 法師 "spiritual teacher") of China." This Ching-tsing is the only one whose name has come down to us in connection with Chinese Nestorian literature, and we shall meet him again as we proceed with our study

The text consists of two parts, one in prose and one in poetry; the prose portion is called in the title "hsü" (序), "preface" or "narrative"; and the verse portion "hsung" (頌), "eulogy".

The "narrative" (序) also is divided into two parts; one doctrinal, and one historical.

The doctrinal section opens with an account of the Creation of the world by God, and of Man's Fall. This is followed by a description of the Incarnation, with a reference to the Crucifixion and Ascension. God is referred to by a transcription of the Syriac term Alaha (A-lo-ho 阿羅訶); Christ by the title of Messiah (Mi-shih-ho 彌施訶); and the Holy Spirit by the term "Tsing-fêng" (淨風) literally "Purifying Wind". Each title is preceded by the name of the Trinity, "San-i" (三一) "Three-in-One".

Then follows a reference to the Holy Scriptures, and an explanation of the chief Nestorian rites and practices—Baptism, the carrying of the Cross, the striking of the wooden board, the turning to the East in worship, the growing of the beard and the shaving of the head, the equal treatment of all men and the renunciation of worldly goods, the fastings and silence, the daily sevenfold worship, and prayers for the living and for the dead, and the Sunday Offering, which probably means the Holy Sacrament.

The historical section records how in the reign of the emperor T'ai Tsung (太宗), in the year 635 A.D. (貞觀九年) the Nestorian monk, Alopen (阿羅本) arrived with scriptures at the Chinese capital from the land of Ta-ts'in (大秦 =Syria, or the Roman Orient in general); and was welcomed by the emperor, who ordered the translation of the Scriptures in the Imperial Library, and showed personal interest in the new religion. It tells how after two years (貞觀十二年 A.D. 638) an Imperial decree authorised the preaching of Christianity throughout the empire, and ordered the establishment

of a Nestorian monastery for twenty-one monks in the Yi-ning quarter (義寧坊) in the northwest corner of the capital city of Ch'ang-an.

The history of Nestorian Christianity in China under succeeding emperors is then sketched until the time of the setting up of the tablet in A.D. 781. The monument states that the next emperor, Kao Tsung (高宗 A.D. 650-683) "in every department established Nestorian monasteries (於諸州各宜景寺) and raised Alopen to the rank of "Great Spiritual Lord, Protector of the Empire" (崇阿羅本爲鎭國大法主). This probably implies some measure of government control of the new religion, on the analogy of the appointment of a controller of the Buddhist monks and monasteries (僧 統) in the Northern Wei Dynasty (北魏 A.D. 386-535)[3] and controllers of the other new religions that entered China in the T'ang Dynasty and earlier: Zoroastrianism (祆 教), for whom officers called "Sa-pao" (薩寶) were appointed in A.D. 621; and the Mohammedan traders in the port of Kan-p'u (澉浦), over whom a Mohammedan official was appointed by the Government.

The inscription says further that in the same reign, Nestorianism "was diffused throughout the Ten Provinces; the country was enriched with its great blessings; monasteries occupied all the cities, and every family abounded in its shining happiness" (法流十道國富元休寺滿百城家殷景福). No doubt in these passages allowance must be made for rhetorical exaggeration, as up to the present very little confirmation of these other monasteries has been discovered. In spite of a set back during the reign of the Empress Wu (武后) (A.D. 683-705), when Buddhism was in the ascendant, the new religion recovered, and in the reign of the Emperor Hsüan Tsung (玄宗 A.D. 712-755) the Christians received new Imperial favours. In particular, another Nestorian mission having arrived from Ta-ts'in in the year 744 A.D. (天寶三載), the monk Chi-ho (僧佶和) by whom it was headed, was ordered by the Emperor to perform religious services with seventeen others in the Hsing-ch'ing palace (於興慶宮修功德). The text may fairly be held to imply that another monastery was established in the precincts of this palace, which occupied a large part of the present east suburb of Sianfu; and it is interesting to note that when (about the year 1914) land was bought for the boys' school of the English Baptist Mission in the east suburb of that city, and within the site formerly occupied by the Hsiang-ch'ing palace, the local people spontaneously reported that that site had formerly been occupied by a Christian church. Although a look-out was kept while the foundations of the school were being dug, no remains were found.

The text continues that the succeeding Emperor Su Tsung (肅宗 A.D. 756-762) re-founded the monasteries in Ling-wu and four other prefectures (於靈武等五郡重立景寺). Ling-wu is the modern Ling-chow (靈州) a little south of Ning-hsia (寧夏) in Kansu; but the "wu chün" (五郡 "four other prefectures") of the

3. See the Wei History (魏書), "Account of Buddhism and Taoism" (釋老志)

text is variously interpreted. The natural interpretation is that in four other prefectures (郡) near Ling-chow, there were Nestorian monasteries. Hsiang Ta (向達), however, in "The Ch'ang-an of the T'ang Dynasty and the Civilisation of the Western Regions" (唐代長與西域文明) p. 6, seeks to identify it with the "wu chün city" (五君城) mentioned by the poet Su Tung-p'o (蘇東坡) of the Sung Dynasty, that probably existed formerly about ten miles east of Chou-chih city (整屋縣) in Shensi. The interest of this suggestion lies in the fact that near here a Nestorian monastery, described in a poem by Su Tung-p'o, and which as early as that time had been abandoned to Buddhism, still exists and was visited by Hsiang Ta in 1933.

Imperial favour continued under the Emperors Tai Tsung (代宗 A.D. 763-779) and Tê Tsung (德宗 A.D. 780-805). It was during the reign of the latter (建中二年 A.D. 781) that the tablet was erected, when under the patronage of the monk I-ssŭ (僧伊斯) from Wang-shê (王舍 Radjagriha=Balk 波爾克) who had risen to high rank in the government, through his services to the famous general Kuo Tzŭ-i (郭子儀), the Nestorian Church seems to have been enjoying a period of great prosperity. I-ssŭ, in addition to his other good works recorded on the tablet, was in the habit of gathering together the monks "of the four monasteries" (每歲集四寺僧) once a year for fifty days. Just which four monasteries are here intended, or whether the reference is merely to all the existing monasteries—the monasteries of the four quarters—is open to question. The narrative portion of the inscription closes in praise of I-ssŭ, and it may be held that the tablet was set up primarily in honour of him. He is identified with Izd-buzid of the Syriac inscription at the base of the stone, where it is said that the tablet was erected by him.

Then follows the second part of the inscription, namely the verse portion, or Eulogy (頌); it is shorter than the narrative portion, which it summarizes and repeats in poetic form, dealing out especially lavish praises to the various emperors.

A concluding note gives the year, month and day of the erection of the tablet (February 4th, A.D. 781 建中二年) and mentions that it was during the patriarchate of Ning-shu (寧恕), head of the whole Nestorian Church (知東方之景衆也). This last statement is repeated in the Syriac, by which Ning-shu is identified with the Patriarch Hananishu, who died in A.D. 780. Presumably, therefore, the news of his death in Mesopotamia had not reached China before the setting up of the tablet.

There follow a note in Chinese giving the name of the writer of the inscription (unidentified), and the longer note in Syriac referred to above about Izd-buzid, which also gives the date according to Greek reckoning, and other details, and the names and offices of various important persons. On the left and right edges of the stone

are several rows of names of monks in Syriac, seventy in all, followed in most cases by each person's name in Chinese. Of these men nothing further is known.

It is obvious that this Nestorian monument of Sianfu is a most important document. Of its authenticity and historical reliability there can be no doubt. Its details are verified in a great many ways; as T'ai Tsung's decree of A.D. 638, which has also been preserved in the collection of T'ang documents, the T'ang Hui Yao (唐會要) and as the reference to the monk Ching-tsing (景淨), whose name occurs again not only in other recently discovered manuscripts of the T'ang Dynasty, but also in a Buddhist work of the same period, the Chêng-yüan catalogue, published between A.D. 785 and 804, (貞元新定釋教目錄).

The account the monument gives of the coming of Nestorian Christianity to China, and of its fortunes in this country during over one hundred years of the T'ang Dynasty is the basis of our knowledge of Christianity in China at that time, and provides the framework into which other recently discovered writings can be fitted. Its account of the Nestorian doctrines and practices also throws more light upon the character of Nestorianism and its adherents than any other single document we possess.

With regard to the style of the composition, the terms used and the quality of the writing, these all show that by the year 781 A.D. the Nestorian Church had very definitely related itself to Chinese culture. The writing itself is of a very high quality, the composition is balanced and rhythmical and shows a master hand, and the terms used, as is natural, are mostly those of current Chinese religion—Confucian and Taoist, but mainly Buddhist, while a number of references to Chinese literature occur. But it must also be noted that where ideas transcending those of current Chinese religion are to be expressed, recourse is had to transcriptions from the Syriac, or to the creation of new Chinese terms, and that frequently current Chinese expressions are used in a new and Christian sense. In fact one of the most striking things to the student of the tablet is the fact that, in spite of its Chinese dress, the thought is unmistakeably and uncompromisingly that of the Christian Church. The doctrinal portion of the inscription, for instance, is a challenging statement, in the midst of a Buddhist, Taoist and Confucian man-centred world, of the transcendence of God—Father, Son and Holy Ghost—and of the Incarnation as the basis of man's redemption.

The weak element in the inscription is the adulation of the Emperors. This lavish praise of the secular power indicates that the Church had already made terms with Caesar; and this is the more to be deplored in that the favors extended by the Emperors to the Nestorians cannot be regarded as indicating anything more than a kindly or patronizing interest in a curious foreign faith; for these favors, of which so much is made on the tablet, are small indeed compared with those which the same Emperors lavished upon

Buddhism and Taoism, in which they really manifested some kind of personal belief. Yet this tinsel seems to have dazzled the eyes of the writer, as though it were veritable gold. There is nothing in the inscription on the tablet to indicate that the Christian Church had really become rooted in Chinese soil or had made any deep impression upon the Chinese mind. On the other hand the inscription would suggest that the monasteries were dependent upon Imperial favor for their existence, and even upon Imperial support.

II. THE NESTORIAN "GLORIA IN EXCELSIS DEO" (景教三威蒙度讚)

The next Nestorian writings to be made known to the world were the "Hymn of the Saved in Praise of the Triune God" (Ching Chiao San Wei Mêng Tu Tsan) and its two addenda. These three writings occur on a T'ang Dynasty manuscript roll which was discovered by M. Pelliot in 1908 in the Caves of the Thousand Buddhas, Tun-huang, Kansu (敦煌石室). The original manuscript is now in the Bibliothèque Nationale, Paris, Collection Pelliot, 3847. Photographic reproductions of it were published in China by Lo Chên-yü (羅振玉) in collections of Tun-huang manuscripts (石室秘寶 and 鳴沙石室佚書續編) about 1909. The Chinese text with a simple paraphrase in modern Chinese by Hsü Ti-shan (許地山) appeared in Shêng Ming (生命) Vol. 2 No. 1. For English translations and publications upon this important manuscript see the article of the same title in the *Chinese Recorder* May, 1935.

The manuscript consists of a roll which was severed in two places, and which bears three distinct documents: (1) the Hymn, as named above; (2) a list of Saints and Scriptures (尊經); and (3) an Historical Note written by a later hand, regarding the Nestorian Scriptures and their translation into Chinese, and in particular referring to the translation work of Ching-tsing (景淨) the composer of the inscription on the Nestorian Tablet of A.D. 781. This suggests that the date of this part of the manuscript is a little later than that time.

(1) The Hymn.

This consists of forty-four lines, each composed of seven characters. It is a free reproduction of the Syrian version of the "Gloria in excelsis Deo" (榮歸主頌), a Greek hymn dating from the 4th (or perhaps from the 2nd) century. This ancient hymn is still in general use in churches of the East and West during the Communion Service. The form derived from the Greek and Latin may be found in the Anglican Book of Common Prayer (聖公會公禱經). The Chinese Nestorian Hymn is easily recognizable as being essentially the same as this, though the sense is much expanded, and the thoughts are largely expressed in Buddhist terms.

The translator, according to the Historical Note at the end of the manuscript, appears to have been Ching-tsing (景淨), the composer of the inscription on the Nestorian Tablet, with which it has

much in common in style and mystic beauty. So it too may be dated as belonging to the latter part of the T'ang Dynasty. It is the only fragment remaining of the liturgy used by the Nestorians in China.

(2) **The List of Saints and Scriptures (尊經).**

The Nestorians, as described on the Tablet of Sianfu (景教流行中國碑), maintain the practice of praying for the departed saints during the Communion Service; and a long list of these is included in their Liturgy. The list of saints here given may well be such a list of persons for whom prayer was made.

After stating that the objects of reverence are the Three Persons of the Holy Trinity, a list of twenty-two persons is given; they are called by the Buddhist title of "spiritual kings" (法王), used here for "saints" in the Christian sense. The names are transcriptions from the Syriac, and only thirteen can be identified with any probability, most of which are the names of Old Testament and New Testament Saints.

The manscript then continues by giving as objects of reverence a list of thirty-five scriptures; the names are transcriptions and translations from the Syriac, and very few can be identifiied with any certainty. Some may be individual books of the Bible. One, the San Wei Tsan Ching (三威讚經) appears to be the "Gloria" itself. Another, the San Chi Ching (三際經) is a Manichaean book; while at least one other, the Ning Ssŭ Ching (寧思經) may be Manichaean too. Another, the Ssŭ Mên Ching (四門經) is a book on astronomy or astrology containing Indian elements, that came to China via Persia.

This is sufficient to show that the term "ching" (經) covered a variety of writings of various lengths and kinds.

Besides the "Gloria", the manuscripts of two other books mentioned in this list, namely the Hsüan Yüan Chih Pen Ching (宣元至本經) and the Chih Hsüan An Lo Ching" (志玄安樂經) have recently been identified among the Tun-huang manuscripts, and will be described below. It is noteworthy, however, that the titles of two other T'ang Dynasty manuscripts that have been recovered —the Hsü T'ing Mi Shih So Ching (序聽迷詩所經 the "Jesus-Messiah Sutra") and the I Shên Lun (一神論 the "Discourse on Monotheism"), which includes two or three distinct works, as indicated below,—do not appear in this list; unless indeed the work named "Mi Shih Ho Tzŭ Tsai T'ien Ti Ching" (彌施訶自在天地經) in the list be the same as the Hsü T'ing Mi Shih So Ching"; which is unlikely.

The interesting thing about this list of books is that they are referred to in the following Historical Note as all having been translated by the monk Ching-tsing. This gives us the clue to the authorship of three of the Nestorian manuscripts that have come down to us at the present time. These together with the Nestorian Tablet give us four existing writings that can be ascribed to Ching-tsing.

(3) The Historical Note.

The Historical Note has no title and is written in a different hand, and evidently by a later writer. Although it consists of only eighty-five characters, it is so important that we reproduce a translation of it here:

"It should be noted that in the complete list of books, the Scriptures of this Church of Ta-ts'in are in all five hundred and thirty works, and that they are on patra leaves, and are written in Sanscrit (mistake for Syriac or Persian?).

"In the ninth year of the Chêng-kuan period (A.D. 635) of the reign of the Emperor T'ai Tsung of the T'ang Dynasty, Alopen, a monk of great virtue from the Western Regions, came to China, and presented a petition in his own language; Fang Hsüan-ling (房玄齡) and Wei Chêng (魏徵) communicated and interpreted the petition.

"Afterwards an (Imperial) edict ordered the monk of great virtue, Ching-tsing, of this Church to translate the above thirty rolls of books. All the rest are on patra (leaves), between leather covers, and still untranslated."

It is unnecessary to point out the valuable confirmation furnished by this note of a number of the details recorded on the Nestorian Tablet; while it was not merely copied from that Tablet, for the name of Wei Chêng mentioned here does not occur there. On the other hand, the connection of Wei Chêng, the famous minister of the Emperor T'ai Tsung, with Nestorianism, is confirmed by the recent discovery of a Ming Dynasty inscription (dated A.D. 1444 明正統九年) on an iron bell found in the Nestorian Monastery (Ta-ts'in Ssŭ 大秦寺) south of Chou-chih city (盩厔縣) fifty miles west of Sianfu, by Hsiang Ta (向達) in 1933.

The mention of Ching-tsing, the composer of the inscription of A.D. 781, makes it impossible for this note to have been written much, if at all, earlier than that date, that is to say one hundred and forty-six years after the coming of Alopen. By this note we know that during this time the Nestorian Church only had some five hundred and thirty books, some of which could only have been short tracts or hymns, as evidenced by the use of the term "ching" (經) for the hymn "Gloria in excelsis Deo"; and of these only some thirty-five had been translated into Chinese. This was a very small achievement for one hundred and forty-six years; especially when we consider that during the same period Buddhism was entering upon its second great period of translation in China, and that this work was being accomplished in the same city of Ch'ang-an within easy reach of the Nestorians, who must have lived in a very world of translations. Hsüang Chuang (玄奘) had returned from India in A.D. 645, only ten years after the arrival of Alopen, with his load of six hundred and fifty-seven Buddhist books, and had settled down to translate these in Ch'ang-an; indeed tradition (perhaps not reliable) makes the very first place in which he settled to his translation work, the Ch'ung Jên Ssŭ (崇仁寺), the very monastery in which the Nestorian Tablet was set up on its discovery, and which lay in close proximity to the Nestorian Monastery of T'ang times. Shan Tao (善導) of the Pure Land School (淨土宗), Vadjrabodhi (金剛智) and Amogha (不空) of the Mystic School

(密宗) and Pradjna (般若) of the Hua Yen School (華嚴宗) were all actively engaged in the translation of Buddhist scriptures in Sian during the same period. The Buddhist catalogue of A.D. 730 (開元釋教錄) gives a list of two thousand two hundred and seventy-eight Buddhist books translated into Chinese between A.D. 67, (shortly after the first coming of Buddhism to China), and the year 730. Compared with this vast output, the Nestorian production was small indeed; and we may form therefrom some idea of the comparative strengths of the two religions in China.

Ching-tsing, too, is the only Nestorian whose name is mentioned in connection with translation or literary work since the time of Alopen. He was the composer of the inscription on the Nestorian Tablet; he is mentioned in this note as having been ordered by the Emperor to translate the thirty-five books whose titles have been given in the second part of the same manuscript, and his name occurs in the Buddhist catalogue by Yüan Chao (圓照) of A.D. 785-804 (貞元新定釋教目錄), where he is said to have cooperated with the Indian Buddhist monk Pradjna (般若) in the translation from Sanscrit into Chinese of part of the Shatparamita Sutra ([般若]....與大秦寺波斯僧景淨依胡本六波羅密經譯成七卷); for which both were reprimanded by the Emperor (Tê Tsung 德宗 A.D. 780-804).

The translation and literary work of the Nestorians being thus comparatively small, we must be careful not to interpret too broadly the statements on the Nestorian Tablet that on Alopen's arrival in Sian "the Scriptures were translated in the Imperial Library" (翻經書殿); and that "the Scriptures were translated and monasteries founded" (翻經建寺).

Of the works ascribed by name to Ching-tsing by the Note, three remain (as mentioned above) namely the Hymn, the Chih Hsüan An Lo Ching, and the Hüan Yüan Pên Ching, which with the Nestorian Tablet make four writings from his hand. From these we can form some idea of the man and his style. These four works stand in sharp contrast to the two earlier manuscripts that have also come down to us, that are ascribed to the time, and perhaps to the hand of Alopen, and which we shall study next.

(To be Continued)

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Our Book Table

CHINA MAGNIFICIENT. *Dagny Carter. Reynal and Hitchcock. Inc., 386 Fourth Avenue, New York. 1934. Pp. 225. Eighty-three pages illustrations.* U.S. currency $4.00.

To those interested in a sort of air-plane view of the whole sweep of the expression of the Chinese heart and soul in art this beautifully arranged and illustrated review should bring satisfaction and stir keen interest. For non-experts or semi-experts—the laity—in Chinese art this volume will open up or enlarge their knowledge of China's artistic achievments. It begins with the latest discoveries of the earliest antiques and ends with the Manchu contributions to China's already gorgeous art heritage. Three ages—Magic and Ritual, Faith

and Splendor, Artisans and Traders—furnish its divisions. Descriptions and interpretations of the art of a period are interspersed with historical data related to the particular artistic expression of the period concerned. The illustrations, which begin with the stone-age pottery found in 1924, are full of reproductions gathered from many sources. Many of them suggest the exquisite beauty of the original. They have been selected with strenuous care and rare insight.

The purpose of the book is "to show the gradual development, organic cohesion and intimate relationship between Chinese art and thought." This purpose has been admirably achieved. The old designs—triangles, cowrie shells, symbols of female fecundity—are an "expression of man's never-ending 'Life Quest'." While this is true such symbolism seems to slip more and more into the backyard of China's art life. The image of the cicada, placed on the tongue of the dead, symbolized a hope of immortality. This emphasis, along with other religious influences, has loomed larger in Chinese art as time rolled on. These are but hints of the way in which this book shows how life and art have moved together in China. That later periods do not always surpass the earliest expressions of Chinese musings on life and beauty, is seen in the earliest bronze mirrors which hold their own over those of later periods.

The tremendous change that Buddhism made in Chinese art is, perhaps, the main theme of this survey. Buddhism changed the Chinese conception of man's place in the universe. It led to artistic emphasis on the human body, owing to its Hellenistic-Indian influences, though Chinese sensitivities held in check any tendency towards the nude. These China-Buddhist images have graceful hands but usually graceless feet. One feels, too, that the coming of this Buddhized art put something gigantic into China's art conceptions. The ensuing enhanced conception of man put massiveness into China's religious statuary.

The author is realistic to the extent of drawing attention to the fact that China's greatest periods of cultural and artistic advance were "undeniably also periods of military conquest and imperial expansion" and, it might be added, periods of the cross-fertilization of races and cultures. That will disappoint those who wish to show that China was greatest when most pacific. Perhaps the present-day cross-fertilization of cultures and civilizations going on will add yet another period to this "world's longest uninterrupted artistic development" which, in the range of this book, covered five thousand years. Another realistic touch is found in this sentence:—"Considering the temperate habits of present-day Chinese one is surprised to find how many painters and poets depended on wine for their inspiration". That will disappoint those who look for greatness apart from the fermented juice of grapes, etc.

One often hears references to China's soul. Here are insights into that soul as it peered into the magic and mysteries of life, felt the beauty within man and around him and put it into words, images, fragile lines and delicate colors and forms. To study some of the pictures reproduced in this volume is to realize that though China is in a sense huge yet her artists thought in gentle and delicate lines and caught the mystic lilt of the life around them. It was the subdued meanings and almost inaudible tones of life and nature that found a response in their inner selves and came out through their fingers and dreamings. At one time, we are told, the "Chinese civilization was the greatest spiritual and cultural influence in the Far Eastern World". Who can read a book like this and doubt that China may yet again attain that preeminence? In any event he who would understand the real China must have some understanding of Chinese artistic expression. As an illuminating survey opening up that understanding this book is excellent. F.R.

THE FOUR HUNDRED MILLION, *A Short History of the Chinese, Mary A. Nourse, Bobbs-Merrill, Indianapolis,* pp. 335, U.S.$3.50.

This very interesting story of the Chinese people will not displace the scholarly volumes of Hirth, Soothill, Williams, and others. But it is the kind

of writing that will probably supplant other popular histories, such as that of Gowan and Hall. It brings the story up to date, it is free from the exasperating inaccuracies of some of its predecessors, and it has a comprehensive grasp on the essential developments of Chinese life.

Miss Nourse lived for fourteen years in the Far East, part of that time as a teacher in Ginling College, Nanking. She writes from this background of personal experience, plus years of serious research. She had access to primary materials only as they existed in the English language, as for instance, some of the writings of Hu Shih, V. K. Ting, Li Ung Bing, and P. S. Hsu. But every page shows her mastery of the standard works that are based on original investigations,—Giles, Legge, Stein, Carter, Fenolossa, Cressey, Andersson, Bland, MacNair, and others. Her own contribution is threefold,—a sound historical judgment, a genius for selecting the things that matter, and a lucid, pleasing style.

The author has been unusually successful in omitting the merely statistical, the barely chronological. She has taken her selection of the vital elements in the Chinese milleniums and has set them forth in four successive stages: (1) the fixing of the characteristic Chinese customs; (2) the period of imperial expansion and intercourse; (3) the period of closed doors; and (4) the period of revolt and revolution. The story opens with an interesting blend of myth, legend, archeology and history, which brings us to the end of the Chou dynasty. The second stage shows China in contact with other Eastern peoples, from the Ch'in to the Mongul dynasties, with emphasis upon the Han and T'ang. In the third period, under the Mings and Manchus, China withdraws temporarily within herself. In the modern period she emerges on the world stage under the leadership of the present Nationalist Government. This scheme does not overlook the importance of political events, but it places them in their proper relations with the other equally important human movements of industry and art, of literature, religion and philosophy.

The style is as pleasing in its way as that which we find in the novels of Pearl Buck and of Alice Tisdale Hobart, the latter of whom is Miss Nourse's sister. When she describes the Chou Court at Loyang she does so by allowing us to make the visit in company with Confucius. She makes the overland routes so vivid that we can actually see the strings of camels, roped saddle to nose as they plunge into the desert. As background for an understanding of the revolution, she conducts us into a Chinese home of culture, and makes us feel the contrast between the luxury within its walls and the suffering without. Such are random examples of her style of writing.

The volume is well supplied with illustrations, maps, bibliography, and index. The choice of pictures to illustrate Nanking should be supplemented by some that omit queues and suggest the great transformation of Nationalist days. The railroad map should be brought up to the date of publication by including the construction which is now linking Nanking through Wuhu, Nanchang, and Changsha, with Canton. A picturesque reference to Turfan will be lost on some readers because its location is not indicated on any of the maps. The rapid development of motor transportation is vastly more significant than the comparison between present mileage in China and the United States would indicate. This important linking of China's cities should be illustrated by a map such as the National Economic Council will furnish gratis. These matters deserve attention for a second edition, but they do not seriously detract from the value of this latest contribution toward the understanding of China.

Paul G. Hayes

A PILGRIMAGE OF IDEAS, OR THE RE-EDUCATION OF SHERWOOD EDDY. *Sherwood Eddy. George Allen and Unwin Ltd., London,* 10/6 Net.

It is difficult for a reviewer who has traversed much of this pilgrimage of living and pilgrimage in thought along with Dr. Sherwood Eddy to write of it with impersonal objectivity. This vivid life, passing from midwestern America to Yale University for an education which did not educate, responding to the

challenge of the early watch word of the Student Volunteer Movement for Foreign Missions, "The Evangelization of the World in This Generation," working among the students and the rural folk of India for fifteen years, and then going back and forth between Asia, America, and Europe for the past twenty-five years, has touched the life of most of the readers of this journal at some point during the pilgrimage. It has been a restless, or perhaps more truly an untiring pilgrimage, for Dr. Eddy confesses to having had neither headache nor toothache in his sixty-three years of active life, and to retaining all his own teeth to the present without filling.

It is interesting to find the outlines of a life which has been lived largely in public filled in by one who has known its most intimate details. Unlike the orderly and massive life of the massive personality of Dr. John R. Mott, his distinguished colleague for forty years, which recently appeared from the brilliant pen of Basil Mathews, this is the intimate revealing of a vivid personality by the actor himself. Its vocabulary and ideology will be familiar to those who have read Dr. Eddy's challenging series of "Challenges." These books, while factual to a high degree, have consistently presented their author's reactions in the exciting scenes in which he has found himself cast. The present volume is his reaction to himself and to the major personalities to whom his life of travel and of interviewing has exposed him. His chapter on "Dynamic Personalities" gives paragraphic pen sketches of Phillips Brooks, Einstein, Woodrow Wilson, Ramsay McDonald, Lloyd George, Lord Curzon, Lord Irwin, John R. Mott, Frank Buchman, Reinold Niebuhr, Kirby Page, and ends with a comparison of the five most Christlike characters he has seen: Gandhi, C. F. Andrews, Amy Carmichael, V. S. Azariah, and Kagawa.

The early chapters describe his physical pilgrimage and the events which have involved him. The latter chapters present his resultant philosophy, dealing with "The Ethics of War", "Social Justice and the Economic Order", "The Revolution in Morals", "The Sex Problem", "A Working Philosophy of Life", and "Russia and the Dialectic of History."

The dynamic of this fertile mind working at high pressure with independence of thought and action has interpreted to many the meaning of the phrase: "that they might have life and have it abundantly." His economic independence due to a thrifty father and his own early determination in agreement with the members of his family not to attempt to increase the family property beyond the point of supplying a modest competence for each, that they might not be engrossed in money earning nor enslaved by possessions, has given him a singular freedom which most of his contemporaries, similarly situated, have not had the wit nor the moral power to utilize for the good of their fellows. Eddy's urge for life has brought a similar urge to thousands of youths in a score of countries, but has proved a thorn in the flesh to "one hundred percenters," whether patriots of nationalism or of the *status quo* in the social and economic order.

This book will prove stimulating reading for any missionary who wishes to search for the secrets of a persuasive life. C.L.B.

YOU AND I AND CHAOS. *Charles Copeman. George Allen and Unwin, London.* pgs 187 6/.

The author of this book is a Socialist who believes that the only insurance against fast approaching chaos is in the implementing of the ideals of Jesus in a socialist state. The capitalist system is essentially a system in which mammon is God, the direct contradiction of all that Jesus stood for. Orthodox Christianity has given its hostages to capitalism and a new Reformation is absolutely necessary if the real purpose of Jesus is to be carried out. "The sort of love which Jesus taught is a practical unselfishness and generosity. Words and ceremonies (the kind of religion upon which Jesus himself poured scorn) are no part of true Christianity though they form the greater part of the orthodox version of it . . . . True Christianity is the anti-thesis of all that is most typical of modern life."

This book supplies to a certain extent the deficiency of Dr. Stanley Jones recent book—"Christ's Alternative to Communism"—which is a vigorous criticism of the failure of the Church to carry out the teachings of Jesus in social life, but which does not present a picture of what society would be, how it would be organized, if these teachings were to be practiced. Mr. Copeman sketches the form which life in England would take if the principles of Jesus were to be incorporated in the social organization, in respect of industry, education, marriage, the use of leisure, etc. G.P.

PROBLEMS IN LIVING. *W. Macintosh Mackay. Hodder & Stoughton, London.* pgs 222. 5/.

This is a book of sermon essays which are brief expositions of texts from both the Old and New Testaments, with such subjects as The Handicap of Heredity, The Dead Weight of Environment, The Tyranny of Habit, Religion and Business, Amusements and the Christian Life, Hindrances to Prayer, The Temptations of Success and Failure.

HUME'S THEORY OF THE UNDERSTANDING. *Ralph W. Church. George Allen and Unwin, London.* pgs 238 7/6.

A philosophical treatise concerned with Hume's theories of abstract ideas, causal inference, belief in substance and the nature of the self and of knowledge.

WHAT ABOUT GOD? *Roger W. Babson. Fleming H. Revell, 158 Fifth Avenue, New York.* 75 cents.

Writing amongst "pine-trees and gorgeous sunsets which show conclusively we all were meant to be healthy and happy" and convinced that "statistics prove the material and spiritual are complementary", Mr. Babson answers his question "What about God?" in fifty not over-crowded pages. Some of the "famous statistician's" ideas must be read to be believed to have been written. "Paul declared that all things work together for good to those who love God. This is strictly in accord with the teaching of genetics. For instance, a careless boy is killed by running out in front of an automobile without looking. Although the loss of the boy is a great blow to his parents, yet his death may be a blessing to future generations, as his careless trait is thereby not transmitted to descendants. Yes, everything works out for the best for those who really have an understanding faith". The eminent statistician has a simple solution to the economic problem: "Those actuated by Love find no difficulty in practicing their religion one with another. One reason why we find it so difficult to practice Love in business as conducted today is because church people are working for and employing non-church people. We should not be mobbish or do anything to harm those who have no religious faith: but we should never go into a partnership with such nor get mixed up with them in politics *or otherwise.* (italics ours). If we observe this one Rule and hang together, we can do wonders".

Believe it or not, these profound deliverances carry the sonorous title of the "Earl Foundation Lectures delivered at the Pacific School of Religion, Berkeley, Cal". H.G.N.

BERNARD BOSANQUET AND HIS FRIENDS. *Edited by J. H. Muirhead. George Allen and Unwin, Ltd., London.* pgs 326. 12/6.

Dr. Muirhead has collected letters of the correspondence of Bosanquet with his philosophical friends, among whom are F. H. Bradley, S. Alexander, R. B. Haldane, R. F. A. Hoernle, W. R. Inge, A. Pringle-Pattison, James Ward and Clement Webb. These letters will be of interest primarily to students of Bosanquet's philosophical opinions.

THE LIFE AND WRITINGS OF GIAMBATTISTA VICO, *H. P. Adams. George Allen and Unwin, Ltd., London.* pgs 236. 8/6.

Interest in the philosophical writings of the Italian thinkers Croce and Gentile has led to the study of the little known Vico whose writings at the end of the 17th and beginning of the 18th century have had formative influence on the opinions of these later philosophers. Vico was largely neglected by his contemporaries, but his was one of the great creative minds in the history of thought, his "Scienza Nuova" being in the class of the Novum Organum. This book is written to acquaint English readers with his life and thought.

IN THE THINGS OF MY FATHER. *Wilfrid L. Hannam. Hodder & Stoughton, London.* pgs 250 5/-

This is a running commentary on the Gospel of Luke in which the author undertakes to read the gospel as it came to Theophilus who was doubtless unacquainted with the other gospels. Instead of a synoptical story of the life of Jesus based upon three or four of the gospels, Luke is allowed to tell the story as he saw it. There is no attempt at detailed exposition. The attempt is rather to suggest why Luke told the story in his particular way.

MAKING CHRIST KNOWN. *Prepared under the Auspices of the Committee of Reference and Counsel of the Foreign Missions Conference and issued by The Board of Evangelism and Social Service, United Church of Canada, 299 Queen St., West, Toronto.*

This is one of the occasional bulletins on the evangelistic work of foreign missions. It contains quotations from well-known journals and original articles together with statements from various national Christian councils, all setting forth the meaning and urgency of evangelism for and in the modern age. The range of all-round evangelism together with modern problems connected therewith also come in for treatment. The pamphlet is excellent as a basis of study and re-thinking for this modern age of the purpose and scope of an activity which has marked Christianity ever since it first saw the light.

COMPARATIVE RELIGION. *Z. K. Zia. Christian Literature Society.*

This pamphlet contains ten short lessons for discussion of religion by those with some knowledge of English. The main emphases in religion in general, Christianity and China's religions are briefly treated. Suggestions are made as to how religious ideals should be applied and why religion is necessary to worthwhile living. Excellent for opening up the implications of religion for life.

OUR RESPONSE TO GOD. *William E. Wilson. George Allen and Unwin Ltd., Ruskin House, 40 Museum St., London, W.C.1.* Cloth, 2/6; paper, 1/6 net.

This is the Swarthmore Lecture for 1935. It deals with the particular emphasis of the Friends and gives interesting historical sidelights as to why and how that emphasis developed. Attention is paid, too, to the relation of the inner experience of and response to God to that of the social service in which the Friends are vitally interested. An excellent introduction to the meaning and place of the Friends' movement.

AN IMPOSSIBLE PARSON, *Basil Martin. George Allen and Unwin, London.* pgs 171. 5s. net.

This is the autobiography of a man who never felt able to fulfil the conventional idea of the ministry, though it certainly ought not to be impossible for such a servant of Christ to be a parson. Jesus was the most unconventional

sort of person; this was one of the counts which the rabbis had against him. Mr. Martin was 76 years old at the time this book was published but his spirit and mind are that of a youth of this generation. His son is the editor of the *New Statesman* and *Nation* and there is no possibility of such a conflict between youth and age in their case as was possible in the case of Edmund Gosse: (Father and Son). A wide reading of this book by all ministers is recommended. Mr. Martin suggests in one place a revision of the Ten Commandments. For the third he has: "Thou shalt not take the name of the God of Wisdom and Love in vain. Thou shalt not use sacred words without thinking what they mean. Thou shalt not profess faith in any ideals of conduct without intending to put them into practice." G.P.

THE SEVEN AGAINST THEBES, AESCHYLUS. *Translated by Gilbert Murray. George Allen and Unwin, London.* pgs 89. 3s. net.

The eminence of the translator is sufficient guarantee of the quality of this poetical translation of one of the classical dramas of Greece. The story is of the curse of Oedipus which was laid upon his two sons, that "They should divide their inheritance with iron" and tells how they slew each other in the seige of Thebes. G.P.

THE BEST WORLD POSSIBLE, *A. Day. George Allen and Unwin, London.* pgs 143. 4/6 net.

A brief but very competent discussion in plain understandable language of the problem phrased by John Stuart Mill: "God may be all-powerful or He may be all-good, but he cannot be both." How reconcile the goodness of God with the presence of evil, earthquakes, plagues, etc. The arguments and illustrations given will be very useful for those who are dealing with the perplexities of students. It is an unusually excellent book and wastes no words. G.P.

THE VALLEY AND BEYOND. *Anthony C. Deane. Hodder & Stoughton. London.* pp. 203. 3/6d.

The Canon of Windsor has added another book to those for which all who know them are grateful. With complete candour and transparent sincerity, not hesitating to confess ignorance or uncertainty, he sets forth, almost as one quietly talking by the fireside, the reasons why he accepts "the doctrine of personal immortality with an overwhelming conviction of its truth". These reasons, he insists, are cumulative; it is the aggregate of probabilities which gives us something like certainty. "Confronted with the question of survival beyond death, we shall discover, I am confident, that if the obstacles in the way of belief are great, those in the way of disbelief are insuperable". In the course of his lucid and frank discussion, which always prefers under- to over-statement of his case, Canon Deane has much that is valuable to say on certain secondary aspects of the matter; for example, the Day of Judgment, Purgatory, Conditional Immortality, Re-incarnation, Spiritualism, and the survival of animals ("though when this book is published I do not want to find a newspaper paragraph headed: 'Canon of Westminster Declares that Good Dogs go to Heaven'. I do not declare anything of the kind. I do not know; no one can know.")

It is difficult to imagine anyone carefully reading this book without feeling that Christianity has good ground for its conviction that "in some unimaginable setting, where sin and sorrow cannot come and all tears are wiped away, in conditions beyond our guessing of glorious opportunities and service and utter happiness, we shall be in God's presence, we shall be with our friends, we and they pardoned and welcomed home by the Divine mercy and the Divine love."

H.G.N.

THE GROUPS' MOVEMENT. *J. A. Richardson. Morehouse Pub. Co., Milwaukee, Wis.* 75 cents U. S. currency.

This is an expansion of the Archbishop of Fredericton's Charge to the Synod a little over a year ago. Many who share his serious misgivings about certain features of Buchmanism and endorse his opinion about much of its literature and publicity, will feel that this pamphlet is somewhat too pontifical to secure consideration by the "groupers" themselves. Indeed, some of his remarks—about "schism", for example, and possibly the Atonement—might well unite many who are not of the movement into common cause with it. This is unfortunate, for in the main this booklet expresses very succinctly, both in the writer's own language and with generous citations from not negligible observers, the reasons why Buchmanism fails to commend itself to multitudes, who nonetheless appreciate its earnestness and are not heedless of its challenge.

H.G.N.

SCIENCE AND RELIGION. *N. Bishop Harman. Geo. Allen & Unwin, Museum St., London.* 5/-

Dr. Harman's book—which might with more accuracy have been called "A Medical Man's Religion"—is scarcely a second "Religio Medici". But it is a reverent and, at times, moving confession of faith, supported by reason, of one who believes wholeheartedly in the Loving Personality of God, in the realities of Freedom and Forgiveness, the supreme value of Prayer, and the Life Everlasting. We cannot say that Dr. Harman has made any fresh contribution to the relations of science and religion, nor that his interesting illustrations of adaptation can augment the prestige of the "argument from design" without considerably more discussion than the author contributes. But as the personal statement of a devout mind, never content to have any sound-proof partition between his science and his faith, many readers will find the book of value. H.G.N.

"NOT WORTHY TO BE COMPARED". *The Story of John and Betty Stam. E. H. Hamilton. Copies may be obtained through "The Missionary Supplier", Passage 51, House 22, Rte. de Grouchy, Shanghai. Pages 22. Twenty-five cents each; $2.50 a dozen; $19.00 a hundred.*

A short but moving story of the martyrdom of John and Betty Stam and the miraculous deliverance of their baby. Details of the latter part of this sad event are told seperately. Insights into the characters of the martyrs and the brave things done to help them and the baby are woven into the story.

"WE ARE COME TOGETHER". *Bible Book and Tract Depot. Wyndham St. Hongkong. One hundred copies $15.00; single copies twenty cents, Hongkong currency. pgs. 15.*

The sub-title of this pamphlet is "A Little Book of Common Prayer". It gives outlines for informal services of worship. There are several litanies for ordinary congregational worship also. Singing and silence are interspersed between the scriptures and responsive readings. It is based on "A New Prayer Book" issued by Humphrey Milford Co. We gather that it has been used in Hongkong. It is apparently published in English only.

NURSERY SCHOOLS IN ITALY. *Guiseppe Lombardo-Radice, translated by M. C. Glasgow. George Allen and Unwin Ltd. Museum Street, London.* 196 pages.

This study of Nursery Schools in Italy deals in particular with two schools. The first half of the book describes a school founded by Signorina Rosa Agazzi, the second half, a school founded by Signorina Nigrisoli.

The Agazzi school at Mompiano has as its center the daily life of the children. They are taught to attend to their own physical needs. With their own utensils: basin, soap, towels and brush and comb, they learn to be clean. When they come to school, they put on overalls and school shoes, which they learn to attend to themselves. The materials for work and play are taken from the life which they lead. There is no need for purchase of expensive apparatus. These common things are classified, but are not rigidly held in "classes"; a pear, a ball, a wheel, a leaf, an egg; household utensils are in a section by themselves, a pail, a basin, a knife, a fork, a spoon. In play, ordinary, large playthings, such as wheelbarrows, hoops and balls are encouraged. The children learn to work and play together, talking and laughing naturally, as occasion arises. The children are divided into groups, the more experienced four- and five-year-olds taking responsibility for teaching the three-year-olds. The "middle" four-year-olds usually being just able to care for themselves. The general purpose of all of the activities seems to be to help the children to become self-reliant and to work together in harmony.

The second school, at Portomaggiore, seems to be more essentially a "garden school," bringing the children into closer touch with nature and the things of the outside world. Daily records are kept of the interests of each child, which becomes the central subject matter of the school. Through the changes and expansion of these diaries, it is possible to trace the development of each child in school. There is a marked development in the children as they observe the processes in the garden and take part in them, and as they give account of the behavior of other children. There is a close relationship between the children and their teacher, who is their friend as well as their guide. They refer to the school in their diaries as "home." I.L.M.

EDUCATION OF PRIMITIVE PEOPLE. *A. D. Helser. Fleming H. Revell Co., New York.* Page 316. $2.50 U.S. currency.

Right through, Mr. Helser's work on "Education of Primitive People" is a very fascinating book. It is fascinating not only because of its rich collection of African folklore and the meaningful presentation of the life-related projects in the first and the last parts of the book respectively, but as one who has been connected with educational work for some time and is now very much interested in Rural Construction work in China, I find this book to be a tremendous help and inspiration to me. In this book, Mr. Helser has revealed to us what education essentially ought to be. To teach men from their own living experiences is certainly far better than merely to teach them from dead books. All educators and especially rural workers in China to-day will find very helpful suggestions and materials in this book. C. H. Wong.

A BETTER LEAGUE OF NATIONS. *F. N. Keen. George Allen and Unwin, Ltd., London.* 5 shillings.

The author's thesis is that the League has failed in severe crises due to its lack of power to control great nations. To remedy this condition he advocates amendment of the League Covenant so as to give the League legislative powers. The League should make laws for the nations to limit armaments and reduce the barriers to international trade and should be able to command military forces for the enforcement of its decisions. The author analyzes the organization and history of the League with a view to establishing his thesis and presents a draft of a revised covenant. P. H.

RELIGIOUS THOUGHT IN THE XIXTH CENTURY. *Canon W. J. Sparrow Simpson. Geo. Allen and Unwin, Museum St., London.* 5/-.

In less than two hundred pages Dr. Simpson has contrived to pack an astonishing amount of information, and by no means in merely note-book style.

Beginning with an interesting sketch of Positivism, we pass to the Protestants. Not to Protestantism! For in France, Protestants are a mere minority, essentially individualistic. Yet such writers as Albert and Jean Réville, Ménégoz, Sabatier, and Seberer have had an influence out of all proportion to the size of the minority. Dr. Simpson's précis of their thought is a skilful piece of condensation. So, too, are his chapters on Loisy's intellectual pilgrimage (which notes his recent book of 1933) and on "the future of religion" as discussed by Cuyau and Delvolve. A valuable chapter, all too brief, summarizes Bergson's matured reflections as published in "Les dense sources de la Morale et de la Religion." Finally, we are given some knowledge of what has been taking place in Catholicism with regard to Biblical and Patristic studies, while Theology proper is represented by Lebreton, Rivière, de Régnon and Batiffol, the section closing with a fascinating chapter on some great preachers in Notre Dame and the response of French literary leaders to Catholicism. Canon Simpson has given us a most useful and informative exposition.

SOCIALISM VICTORIOUS. *International Publishers, New York. U.S. Currency* $1.75.

This volume, unfortunately minus an index, is made up of the most important reports and speeches delivered at the Seventeenth Congress of the Communist Party of the Soviet Union, held in Moscow, January 26 to February 10, 1934. In it one can see the problems and what looks like the progress of Russia's experiment through the eyes of the experimenters. That is one indispensable to understanding them. Interestingly enough this Congress gave evidence that the new regime seems sufficiently sure of itself to relax central authority somewhat and set up what can only be considered more democratic forms of political procedure. It was decided to have representation in the government directly representative of the Soviet units concerned, to equalize the pro rata representation of the agricultural and industrial portions of the people and to set up the secret ballot. It would be significant if, while the rest of the world is moving away from anything like democracy, Russia should begin to move forward in democratic processes. One will not find the contents of this book light or easy reading but can hardly fail to be impressed, at least with the mental grasp of the industrial and economic and agricultural condition, good and bad, most of the leaders appearing in this volume show.

I. LUDWIG FEURBACH. *Frederick Engels. II. Marx-Engels Marxism. International Publishers, 381 Fourth Avenue, New York.* I is $1.00 and II $1.75 U.S. currency.

These volumes give insight into the thinking of the authors and of the relation of Feurbach's philosophy to Marxism. The first volume shows how Engels made a clear distinction between idealism and materialism. Both are examples of dialectical thinking and logic.

MARCUS AURELIUS. *F. H. Hayward. George Allen and Unwin, Ltd. Museum Street, London.* 10.6 net.

This is an interesting biography of the Emperor who lived by philosophy and succeeded in being good and in impressing his goodness upon others. There is historical light on the period in which this "Savior of Men" (the sub-title) appeared and his part in it. Of his writings, prepared primarily for his own convenience, many have heard. A much less number may have had the chance to see this good man through the eyes of a careful student and against the background of his times. This book is both easy and fruitful to read.

CHAPAYEV. *Dmitri Furmanov. International Publishers, New York. U.S. Currency $2.00.*

This the story of an almost legendary hero and leader of the Red Army on the Eastern front when, in its early days, the fight was on for the consolidation of the Soviet Government. The warfare carried on has mainly to do with the Anti-Soviet Cossack Armies. It gives an idea of the fervid way in which warfare was carried on even though the warriors hardly knew whether the destiny of the Government they fought for was settled or not. Some insight into Russian revolutionary psychology will also come to the reader. The shambles that appear where ever war goes on are faithfully described.

RELIGION AND PSYCHOTHERAPY. *A. Graham Ikin, M.A., M.Sc., Student Christian Movement,* 3/6d.

This is a carefully stated plea by a former Gilchist Scholar of Newnham, Cambridge, and an expert practising psychologist, for closer co-operation between psychologists, doctors, clergy and educationalists. It is urged that a Diploma of Psychological Medicine should be available for other than qualified medical men, with whom the holders could then work in co-operation, with adequate safeguards on all sides. Though much of the argument must seem elementary to most of those to whom it is addressed, there is much of value in the basic attitude of the writer towards religion and in her manner of insisting that no final solution of mental conflict is possible without recourse to the "eternal background". H.G.N.

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Correspondence

Cinema Christian Council

To the Editor of

The Chinese Recorder.

DEAR SIR:—A Cinema Christian Council has been established in Great Britain. It may be of interest to quote a brief report:—

"The Archbishop of Canterbury (Dr. Lang) is to be president of the Cinema Christian Council, the formation of which was announced on July 20, by the Press and Publications' Board of the Church Assembly.

"In its manifesto the Press Board states that the aims of the new council will be to:—

"Coordinate and direct the interest and influence of the Christian Church in relation to the cinematograph.

"Bring together in conference representatives of all organizations interested in raising the moral and aesthetic standard of the cinema.

"Act as a clearing house for receiving and distributing information about the use of films in church work.

"Develop the practical use of films amongst clergy teachers.

"Stimulate and guide the production of religious films.

"Cooperate with film producers, distributors and exhibitors."

The Press Board explains the new movement as follows:

"For some years past it has been increasingly felt by many of the leaders of Christian opinion in this country that the time has come when steps should be taken to form a council, on an interdenominational basis, with the object of focussing Christian thought and action on the subject of the cinematograph, its place in the recreation and education of the people, and its influence in the formation of public opinion and national character.

"In particular, the rapid development and increasing efficiency of substandard projectors has given rise to a growing demand not only for educational but also for religious films, suitable for use in churches, mission halls and the like.

"The need of exploring the possibilities of utilizing the cinemato-

graph for purposes of religion has in consequence become a matter of some urgency.

"Accordingly the Archbishop of Canterbury recently called together at Lambeth Palace a meeting of people interested in the cinema from a Christian standpoint, with the result that a council has been formed under the name of the Cinema Christian Council."

The National Christian Council of China has appointed a Committee on Better Movies which is seeking cooperation from all those interested. Several missionaries in the interior have sub-standard i.e. 16 mm. projectors. Hence one immediate request is that all those who have 16 mm films, suitable for showings in schools or churches are asked to communicate with the secretary of the Better Movies' Committee.

It may be of interest to note that more than 700 showings of educational (16 mm) films have been given from one machine during the last two and half years, whilst five reels of the Life of Christ have been shown more than 100 times in various parts of China.

It is also particularly interesting to note that one of the leading Chinese motion picture companies has produced a film, entitled "The Little Angel". The story for this film was prepared by the Kiangsu Provincial Bureau of Education, in connection with "Children's Year." The film illustrates the model behavior of a small boy in a poor family. His character has such a good influence that it causes a family of bad character to reform. This film is an admirable example of how it would be of benefit if the Christian community could have some cooperation with film producers as "The Little Angel" could well be used in a Sunday School, or elsewhere, in connection with character-training.

I am, etc.
JOHN S. BARR.

13th August, 1935.

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The Present Situation

AN INSPIRATION TO CONGREGATIONAL SINGING.

The Committee on the new Union Hymnal entitled "Hymns of Universal Praise," has for a long time realized that there are two requirements for raising the standards of church music and for popularizing it in our hundreds of church communities throughout all China.

The first is that the words, thoughts and musical expression must not only make a strong initial appeal, they must be permanently satisfying. In fact, their significance and beauty should produce a growing appreciation in the hearts and minds of the congregation, so that repetition may lead to yet finer expression and appreciation.

The second is, that in addition to the inherent quality of the hymns selected, there should be external aids of such value as to almost revolutionize the attitude of our congregations towards the appeal and inspiration of sacred music.

The external aids are of two kinds, each distinct from the other.

The first is the preparation of a series of records of hymns, taken from "Hymns of Universal Praise", which will be sung in the universal Mandarin dialect. It is hoped that a certain proportion of these records will be given to those congregations that can place sufficiently large orders with the Christian Literature Society or with their own church agencies. They will also be on sale and it is hoped that missionaries and pastors will use them extensively. The present series of records are being prepared by the Pathé Company.

Mr. S. M. Woo, head of the Voice Department of the National Conservatory of Music in Shanghai, has organized a quartette of Chinese professional voices of the finest quality. They have already prepared four selections of Chinese

original hymns, to which four more will be added in the autumn. Their rendering of these Chinese original hymns is exceptionally beautiful and I would heartily recommend to my missionary friends, that when they go home on furlough, they purchase a few of these records as evidence to the home friends in Great Britain and in the United States of the possibilities of well-trained Chinese voices and of Chinese original compositions. It is hoped that a bit later the Victor Company may also take some recordings.

In addition to these quartettes we have secured some records as solos by Mr. David McGavin. A bit later we hope for some further records by Dr. R. J. McCandliss. If the response to this effort is favorable, it is hoped that the work of making records may be extended, perhaps to the extent of using some college choirs in the reproduction of hymns from the new Hymnal.

There is now in preparation, also a "Companion" to "Hymns of Universal Praise" and every pastor of every congregation throughout China, no matter how small the membership in his church may be, should possess a copy. From a collection of about twelve volumes on the history of music of various countries and of various ages, a book is being prepared which will be extremely moderate in price and which will contain the history of about 120 of the most interesting and inspiring hymns in the new Hymnal, including some of the original hymns. Perhaps even more than the use of records, will be the importance of educating our Christians in the background of Christian hymnology, with its story of heroism in personal experience, of great movements within the Church, of persecution without and the significance of song in the life of the Church. Only those hymns and events and experiences that may be of help and inspiration to a Chinese audience have been selected. This small work will contain material for a dozen or more sermons and help to lift congregational singing to a higher level than would be possible otherwise.

This is the second in a series of four brief articles, the purpose of which is to enlist a widespread and enthusiastic response from missionaries and pastors in support of the major effort, to be launched about the end of this year, to raise the standard, both of congregational singing and of congregational worship. Robert F. Fitch

CHURCH RURAL EXPERIMENT STATION

Many former workers in China, as well as past and present givers to evangelistic work, will be interested to know how the small churches in the rural districts are faring. A report on a recent short missionary tour to Kunglung, a market-town not far from Kiukiang, Kiangsi, will give some hints as to present conditions and future possibilities. Kunglung is a town of about 5000 population having a church with a history of nearly fifty-five years.

Often have we wondered why the churches in small rural places do not grow more rapidly. When they do grow rapidly, they tend not to grow firmly. The church at Kunglung stands now at the dawn of a new day if the increase does not come too rapidly. Since the great flood of 1931, when we did rural relief work at that place, we have carried on a special type of rural church work at Kunglung.

The several districts centering about Kiukiang chose Kunglung as a favorable place to conduct a church rural experiment station. In cooperation with the University of Nanking, College of Agriculture, more than fifty cooperative societies have been established, and an equal number of literacy schools started. This work has been supervised by one of our active young pastors, Mr. Lo Ren-chang. Recently an assistant trained in rural work was sent out to help him in this growing work.

The occasion of my recent visit was a Training Institute which was held for the leaders of the cooperatives and literacy schools of the "larger parish". That institute is a thing to be long remembered. Fifty-one cooperative societies had

sent in seventy-two representatives, and it was a sight to see for once a country church in China packed with farmers and townspeople. It made one feel that something was really going on in the church; that the church was beginning to mean something for the country people.

No one present could doubt what sort of an agency was conducting this institute, for a thread of devotions and prayer ran right through it. The farmers present were daily getting expositions of the Christian message. They were present *en masse* for the Sunday morning service when I preached from Rom. 1:16 on "The Power of the Gospel." In the evening a Fellowship Meeting was held with chiefly farmers present. This meeting was the best example of evangelism on the part of Chinese workers that I have seen in our churches. The Chinese Christian workers present set up a regular battery of personal testimonies, giving their own religious histories and telling what the new faith had done for them. A dozen farmers that evening made decisions for Christ.

If this work does not develop too rapidly and if a firm spiritual foundation is laid under it, Kunglung church may enter into a period of new life. In recent years, the work in the Kiangsi Conference has suffered one retrenchment after another; but these have perhaps largely been material retrenchments. It is true that we have lost a number of workers, but this has meant in some instances perhaps a wholesome refining. After such a missionary tour as this, one wonders whether, if one could view the whole work with more than human eyes, one would not observe that there has been a very considerable spiritualizing of our work all along the line during these recent years, and that there are higher standards of life and work in our churches. The present may be a period of consolidation and maturing; after this may come a period of more rapid growth and advance. At the same time, there are encouraging phases to our small, seemingly static country churches even as they have been and still are, not considering the new type of work such as that at Kunglung. Chas. F. Johannaber.

CHENGTU STUDENT SUMMER CONFERENCE

The Student Summer Conference this year was held at the home of General Tien Sung-yao in the Lung Chuan Nie Hills, June 29 to July 8th. Including leaders slightly over one hundred attended the Conference. Close by is situated the Temple of Long Pines with forest and flowers, and here the students had their dining room, and the medical staff operated very efficiently an hospital clinic. The situation was very beautiful, and reminded one of Ch'in Ch'en mountain with its lovely walks, restful tea houses, and the abundance of flowers cultivated by the General's gardners. Mr. W. Small deserves thanks for finding such a delightful place, and making the business arrangements, since the Red menace had shut us out of nearly every possible place.

The strong points of this Conference were the officient medical plans by ten medical students. Dr. Liljestrand had intended coming but was unable. With the medical students he made excellent plans and sent out fine supplies of medicine. More than one thousand of the mountain farmer folk came to be treated, and took away Scripture portions and good advice as well as free medicine. This year we had plenty of experienced leaders. It is refreshing to note how Chinese undergraduate leadership has developed in the last few years. It was quite evident that the working element of the Conference was composed of those who had been through recent spring conferences and last year's practical summer conference with the resultant follow-up rural work plans that lasted through the year. Also the devotional plans and program of the Conference were excellent, even if at times the questions were rather academic.

The weak points of the Conference were many. In the first place there were too many students, most of whom had never before attended such a conference. It was difficult to get thoroughly acquainted. Then the girls outnumbered the boys. This had never happened before. Boys have a habit of

sitting back and letting the girls lead. The delegates were not well selected. Too many had come just for a good time. The place was really too good for a rural experimentation conference. To reach nearby villages it meant a sturdy climb back to camp, and we missed the daily tramp among the farmers. The Conference was rather too long and therefore too expensive. There were too many foreign leaders; such a conference should never have ten percent of its membership foreign leaders. Instead of getting close to the ideal of recent conferences, study in the mornings and work among the farmers in the afternoons, we got away from it. There was a poor average attendance at discussion groups and little or no check-up. The program of the mornings was too heavy with little time for rest or recreation with the result that the students cut classes. There was really not enough farmer's work planned out. The giving of amateur theatricals is not enough when great crowds come around to investigate our work. The story-telling by Ngai Shi-yu in the spring conference when he worked in the Prodigal Son, Ten Commandments, and many parables of Jesus will never be forgotten by those who heard them. Then the main idea for which we met, namely illiteracy campaigns, hardly got started. But all these conferences are real student clinics and we learn by our mistakes when we face them honestly. A. J. Brace.

KEYNOTE OF KULING CONVENTION

The Kuling Convention ended August 4, 1935 with a special service of praise, thanksgiving, testimony, and prayer, all of which was a sign that we have had an unusually good convention. Dean L. A. Weigle opened the Convention on July 28th with an excellent sermon on "What Jesus Taught about Prayer," and followed it later by two other addresses, on the "Realism of Jesus" and on the "Training of the Ministry for the Christian Church in China." The latter address was a summary of the conclusions reached by the Conference on "Education for Service in the Chinese Church", held for a week at Kuling and an account of which is found elsewhere in the *Chinese Recorder*.*

Bishop R. O. Hall of Hongkong was the main speaker for the Kuling Convention, giving strong addresses each morning and devotional sermons in the afternoon. The addresses were especially stimulating and dealt with the work of God both within and without the church. He showed clearly that God's activity in China does not begin with nor is it confined to the church. God does not wait for the church to extend, as it were, His little finger to the Chinese people but shows himself in the arts and crafts of her workmen with their patient devotion to beauty and detail and in the structure of the family system with its mutual help and protection. God has perhaps been found in China more by her craftsmen than by her scholars. Not a little of China's life has come close to the heart of God. Also in present conditions, political, economic, and social there are important considerations for the spiritual life of the people. How far the church can or should provide the security that people need and which in some measure was given by the Chinese family, is an important question. Certainly the church should understand and cooperate in the movements which are vitally affecting the life of the people, and must not be indifferent to the forces which destroy men's souls. The antithesis between the religious and the secular as drawn by the Jerusalem Conference is an unfortunate one. What is known as "secular" may in reality be much nearer to the heart of God than some other things known as "religious." Even in communism with Marx's materialistic dialectic there are elements which are not far from God. Try as we will it is impossible to escape God completely, yet evil is indeed a terrible reality. The greatest of all evils to-day is that system which buys and enslaves men with money power, which is more deadly and widespread in its consequences than war itself.

*September 1935, page 537.

PEITAIHO CONFERENCES

Peitaiho was the scene of more than the usual number of conferences this summer. Especial stimulation was given by visits from Dr. Henry C. Luce, for so many years actively engaged in educational work in China under the Presbyterian Board, and more recently on the faculty of Hartford Seminary Foundation, and Prof. Jerome Davis, of Yale Divinity School, born in Japan of missionary parents and vitally interested in the problem of Christianizing social life, whether in the west or the east. He came to China for a month following a series of lectures at the Doshisha and other places in Japan.

Of the more formal conferences, the first was that for Chinese Christian Workers, held for ten days early in July. Ninety-five delegates were registered in addition to local people in occasional attendance. The two main speakers were Mr. Wang Ming-tao, the prominent revivalist of Peiping, and Rev. Silas Wang, of the Christian and Missionary Alliance Bible School at Wuchow, Kwangsi. The main themes followed by these men were Victory and Holiness in the Christian Life, and Faith, its Meaning and Growth in the Christian Life. Two helpful addresses on Phillipians were given by a visitor, Miss Myrtle Scott, of the Bible Institute of Los Angeles.

The Missionary Conference came at the end of July. The morning prayer services were conducted by Mr. G. W. Gibb, of the C. I. M., whose Biblical theme was the normal Christian life and the hindrances to its fruitfulness and effective use by the Holy Spirit. Dr. W. M. Hayes of the North China Theological College at T'enghsien, Shantung, led in a study of the First Epistle of John, dwelling on the joy of living in love and fellowship with God and his children. Mr. Burdett contributed a series of scholarly addresses on the "Sovereignty of God", tracing its record through the Bible and the revived interest in this truth as proclaimed by Karl Barth. Other messages, helpful and supplementary to each other, were brought by Rev. E. A. Erny, of the Oriental Missionary Society, Peiping, Mr. George Henderson of the National Bible Society of Scotland, and Rev. A. N. McLeod, also of T'enghsien.

An Oxford Group house party came to Peitaiho for the first time this summer, and the interest shown in it by the community would indicate that another year may very probably see a repetition. The original plan was to have all but one or two of the meetings, which were from August 6 to 11, at The Sun Court, where some fifty of those in attendance lived together. Interest was so great, however, and the capacity of the hotel was so taxed by those of the community who desired to attend that a transfer was made to the Assembly Hall at Rocky Point almost immediately, and with a steadily increasing attendance the hall was well filled by the close of the meetings. Beginning each day at nine o'clock, with forty-five minutes of "Family Quiet Time," there followed an equal period of Bible Study, skillfully led on carefully selected passages. The morning closed with a presentation of some phase of Group work or technique, with illustrations given by members of the team. The work of the team, which contained a number of people from outside China, under the able leadership of Mr. Irving Phelan, a Los Angeles business man, was well organized and balanced and contributed greatly to the success of the house party. The evening meetings were usually open to general participation.

Many who were not members of the Group felt that several misunderstandings as to its methods and purposes had been cleared up. Mr. Phelan, for instance, defined "Guidance" as "the promptings of a surrendered heart", and strongly emphasized that the movement is not an organization but a way of life. The fellowship of those who lived at the hotel with each other and with the members of the team was particularly rich and satisfying in its revelation both of the shallowness of much of what is usually accepted as the Christian life and of the depths of the possibilities of the part which followers of Christ should and can play in the tremendous issues of today.

Under the auspices of the Peitaiho Christian Fellowship, an informal and voluntary association of representatives of several denominational and national

groups, the fourth annual Retreat was conducted during the third week of August by Rev. F. S. Drake, of Cheeloo University. Mr. Drake delivered a series of addresses on the general theme of "The Fellowship of the Spirit," under such sub-topics as The Spiritual Life, Our Fellowship with the Past, The Spiritual Experience of Other Faiths, Civilization and the Mind of the Spirit, The Christian Fellowship and Questions of the Day, and The Fellowship of the Holy Spirit.

YOUTH AND RELIGION MOVEMENT—1935—CALL TO PRAYER

In the light of the present day needs of youth and the challenge which they present to the Christian forces of China, the young Men's Christian Association, in their last National Convention held in Shanghai in January 1934, unanimously adopted a resolution inaugurating a Two-Year Youth and Religion Movement. The purpose of this Movement has been to help bring to clear focus and expression the central teaching and call of the Lord Jesus Christ to youth in our day, for personal and social living.

1. *Emphases of the Youth and Religion Movement.*
   (1) Strengthening of leadership by:—(a) Deepening the spiritual life, and (b) broadening the social vision, of Boards of Directors, officers, committeemen, active members, and secretarial staffs of city and student Associations.
   (2) Investigation and study of youth needs in our local fields.
   (3) Help youth *discover* and *apply* the *full meaning* of *Christian discipleship* for the *individual* and for *society.*
   (4) Stimulate greater *cooperation* between the Young Men's Christian Association and the Church.

2. *Progress in 1934.* One of the first events in this two-year program was the extended visit of Dr. G. S. Eddy to China in the autumn of 1934. Large audiences greeted him in each of the twenty cities visited by him and his party. Permanent Youth and Religion Movement Executive Committees were formed. As a result of these meetings many young people throughout the country were stirred to new decision, some accepting Christ, while others joined specially prepared religious discussion groups. Thus leaders in church, Christian schools, Y.M. and Y.W.C.A's have made some progress in securing a more adequate religious work program for youth.

3. *1935 Deputation.* The Executive Committee of the Youth and Religion Movement have invited four outstanding Chinese Christian leaders to form a Deputation for carrying forward this Movement. They will visit ten leading cities between September and December. This Deputation consists of Dr. W. Y. Chen, Acting President during 1934-35 and Professor of Psychology of Fukien Christian University; Dr. Y. C. Tu, Professor of Physics of Shanghai University; Miss Tseng Pao Swen, Principal of I-Fang Collegiate Girls' School, Changsha, and a representative of the National Committee staff as Executive Secretary.

4. *Call To Prayer.* This work among youth offers a fresh field for spiritual exploration and discovery. Through our prayer life we can start operations and release forces that will be effective far into the future and throughout all our multiform service.

Let us then unite, humbly but trustfully, in the great act of prayer in which so many are having fellowship at this time with the Spirit of God and with one another.

Let us give thanks to God for the rich accessions of courage, wisdom and power that have come through His guidance this past year.

Let us ask that through the message of this "1935 Deputation" the youth of China may see afresh the meaning of Christ for our day.

Let us pray particularly for:—(a) China in this day of crisis; (b) Christian youth; (c) Non-Christian youth; (d) All Christian workers with youth; (e) Local Youth and Religion Movement Executive Committees and Secretaries; (f) Members of the 1935 Deputation; (g) Prepared groups of youth who become inquirers.

PROPOSED ITINERARY

Sept.	17–22	Retreat, Investigation study—Shanghai.
„	25—4 P.M.	Leave Shanghai.
„	27— A.M.	Arrive Tientsin.
„	27–Oct. 3	*Campaign* in Tientsin.
Oct.	3	Travel to Peiping.
„	4–10	*Campaign* in Peiping.
„	10—10 P.M.	Leave Peiping.
„	11	Travel to Taiyuanfu.
„	12–17	*Campaign* in Taiyuanfu.
„	18–19	Travel to Hankow.
„	20–21	*Rest* in Hankow.
„	22	Travel to Changsha.
„	23–29	*Campaign* in Changsha.
„	30	Travel to Wuchang.
„	31–Nov. 5	*Campaign* in Wuchang.
Nov.	6– 7	Travel to Nanking.
„	8–13	*Campaign* in Nanking.
„	14–15	*Rest* in Shanghai.
„	16	Travel to Hangchow.
„	16–21	*Campaign* in Hangchow.
„	22	Travel to Shanghai.
„	23–25	Travel to Foochow.
„	26–Dec. 2	*Campaign* in Foochow.
Dec.	3– 4	*Rest.*
„	5	Travel to Amoy.
„	6–11	*Campaign* in Amoy.
„	12–13	Travel to Canton.
„	14–20	*Campaign* in Canton.

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Work and Workers

Children's Books on China:—A list of children's books on China, with an additional list for adults, has been compiled by Mabel C. Mead. The list may be obtained from the New York Children's Bookshop, New York City, for ten cents U.S. currency.

Training Conference:—Twenty three new workers gathered in Shanghai during the last half of August, 1935, at the Training Conference for New Secretaries conducted by the National Committee of the Y.W.C.A. Coming from all parts of the country to enter association work they are a part of the movement of replacing western by Chinese leadership. At the conference, attention was given to the general background, social and religious, to the nature and work of the association, and technic of department work.

Non-Christians Make Pilgrimage to Catholic Church:—More than 500 non-Christian men and women made a pilgrimage to the Catholic church of Tsaochowfu, Shantung, April 27

and joined the Christians in the torch-light procession and other functions. They had come, they said, to honour the "Spirit of the All High". The non-Christians of the region, who have the practice of going to the Catholic church in a body each year on the Saturday after Easter, are excellent people, simple, sincere, and models of respect and reverence in church. Some of them have asked to be baptized. *Fides*, July 6, 1935.

Chinese Books and Schools Banned:—The official gazette of the Straits Settlements, August 2, 1935, officially banned over 120 Chinese books. They range from text-books to works of reference; from history, geography and maps to songs, converation books and even letter-writers; from kindergarten texts to senior middle school books; from books published by such commercial houses as the Commercial Press, Chung Hua Book Company., to the 1,000-character text-books published by the National Committee Y.M.C.A.'s in China. Latest figures from Siam show that seventy-nine Chinese schools have been closed in the last three years, depriving over 10,000 Chinese boys and girls of their education. *The China Critic*, August 22, 1935.

Mohammedans Salute Catholic Procession:—Civil and military officials, together with many Pagans and Mohammedans, joined with the Christians of Yenchowfu, Shantung, in honouring the Blessed Sacrament on the feast of Corpus Christi. This year for the first time a Corpus Christi procession was held in the streets of the city. The Commandant of the local military post sent an escort of soldiers, and the Mandarin sent a detachment of policeman to maintain order along the route. Pagans, Mohammedans and Christians saluted the procession with the explosion of firecrackers. At a point near the mosque where the procession was to pass, the Mohammedans erected an altar and decorated it with flowers and candles. *Fides*, July 20, 1935.

Chinese in Chengtu, Szechwan:—Some four months ago the Reds threatened Chengtu. The Defence Commissioner gave orders that foreigners were to be evacuated immediately. Missions at once worked out plans for quick partial evacuation. The Canadian School children went first. Language students and women with small children next. Then expectant mothers and those due for furlough went. A skeleton committee of men was left to man the university hospitals and press. Then came Generalissimo Chiang and Madame Chiang. Troops and airplanes poured into West China. The capital of Szechwan took on a new lease of life with unprecedented military and political activity. "It is quite possible," it has been said, "that in the very future Chengtu will be the *de facto* capital of China".

Increasing Literacy in Shanghai:—Shanghai is a place where those with money can get education but few of those without it can get little or none. On July 1, 1935 the Municipality of Greater Shanghai opened 220 mass educational schools by means of which, it is hoped, 430,000 illiterates will get started on the road to literacy. Education has always been available in China. But this is said to be "one of the most genuinely revolutionary innovations which have been made in China". This education is to be free—paid for by the State. Instead of tuition fees fines will be assessed for failure to attend classes. All illiterates of teachable age are being enrolled. Time schedules will fit into the exigencies of their occupations. At the end of a term—two months—the basic and most commonly used Chinese characters will have been, it is presumed—mastered, thus providing a basis for further study. These 600 characters supplemented by the Chinese phonetic alphabet and self-educational primers can carry the student to a fuller knowledge of reading and writing.

Service of One Mission:—In the seventy-five years of the history of the North China Mission of the American Board there have been 335 regular missionary appointments, serving a total of approximately 3875 years, an average of twenty-five years per missionary, and eighty special or short term appointments, serving approximately 125 years. In other words, this Mission has contributed almost exactly 5000 years of

foreign assistance to the regeneration and reconstruction of China! The longest individual periods of service were those of Dr. Goodrich, sixty years, and Miss Andrews, fifty-seven years. The shortest period was that of a missionary who came out not so many years ago, was asked at the end of three weeks to serve as a companion to a sick person returning to America, and almost immediately was married, resigned, and remained in the homeland. Another missionary under appointment got no farther than the port of entry, but is not included in the total given above. Twenty-two years after the founding of the mission the missionary staff reached fifty, and after fifty-six years it touched 100. The peak came after sixty-three years, in 1923, when there were 141 missionaries under regular appointment, and fourteen short termers. Now at the end of seventy-five years the total has fallen back to eighty-three. The time of the arrival of the present staff is interesting:—six came between 1893 and 1900; eighteen came between 1901 and 1910; forty came between 1911 and 1920; sixteen came between 1921 and 1930; three have come since 1930; forty-one arrived before Jan. 1, 1917; forty-two have come since. Those now on the field have served a total of approximately 1641 years, or an average of just under twenty years. In 1860 there was one missionary with his Chinese teacher. Now there are eighty-three of us missionaries, with 703 Chinese colleagues, divided as follows; 202 on the evangelistic staff; sixty-five on the medical staff; and 436 in educational institutions of one kind and another. Nor is this figure altogether inclusive.

Famine Relief:—No less than 145 hsien in eight provinces of China have been affected by floods this summer. At least 52,500,000 mow of farm land along the Yellow river and the Yangtze river valley have been inundated, the damaged done to crops and property amounting to several million dollars. Millions of people are rendered homeless, and are in dire need of food, clothing and shelter.

According to expert reports, the authorities in the flooded districts are doing excellently in carrying out emergency relief measures. But before long it will be necessary to send these large numbers of refugees back to their homes, to supply them with funds for buying new animals and farm implements, and to help them get on their feet again.

The China Internationaal Famine Relief Commission, the only institution of its kind registered with the Chinese government, has had fourteen years of experience in famine relief and prevention work in China. In order to initiate and finance a large scale program of rehabilitation, the C.I.F.R.C. is now conducting, with the approval of the Ministry of the Interior, a nation-wide financial campaign, the proceeds of which will be devoted to flood relief and rehabilitation.

Roman Catholic Martyr:—A telegram from Bishop Gaetano Mignani, head of the Vicariate Apostolic of Kianfu, Kiangsi, China, has been received at the provincial headquarters of the Italian Vincentian Fathers in Turin which bears the following message, brief but full of significance: "Body of Father Anselmo found. Killed a year ago." Rev. James Anselmo was abducted from the mission at Linkiang, Kiangsi, on Christmas Eve 1933. In the last letter received from him, dated January 8, 1934, he said that he was not well, coughing constantly, that probably he had an attack of bronchitis. All news thereafter came indirectly, and conflicting reports were received about his state of health and his whereabouts. On May 21, this year, the Chinese Minister of Foreign Affairs delivered a note to the Italian Ambassador at Nanking, which said that, although still in the hands of the Communists, Father Anselmo was in good health and was being well treated, and that a detachment of regular troops would be sent out, guided by an ex-Communist, to rescue the priest. The kidnapping and murder of Father Anselmo brings to 29 the total of missionaries in Kiangsi Province alone who have been victims of Communists during the last ten years. Of these 29, six were put to death. From Kianfu, Father Anselmo's Vicariate, 13 missionaries have been captured and four killed. *Fides*, July 13, 1935.

Chinese Discoveries:—*The China Review*, July-September, 1935, refers to two significant discoveries by Chinese. Dr. K. K. Chen, Director of Pharmacological Research, Lily Research Laboratories in Indianspolis, Ind., working with his wife, Dr. Amy S. H. Ling Chen, isolated a new drug in crystalline form from be-still or yellow oleander nuts. The nut grows on a tree in the Hawaiian Islands and India. Attention was drawn to its properties by the death of many who ate them. Intensive research on them was begun three years ago. The new drug, called "thevetin", is derived from the kernel of the nut. It is said to be more powerful than digitalis in combatting heart disease. The new drug has been in experimental use for about a year.

Mr. Fang Chen, Chairman of the Department of Chemistry College of Engineering, National University of Peiping, is reported to have discovered "alcohol oil". A demonstration showed it to be more efficient and economical than gasoline. Mr. Fang, the discoverer of this new motor car fuel, claims several advantages for his invention. First, the raw material therefor is produced in China. Second, it can be used by any type of motor car. Third, it is cheapter and more efficient than gasoline. Fourth, it produces no injurious effect on the engine.

Topics for Proposed Enlarged Meeting of International Missionary Council:—At the Twenty-Fourth Annual Conference of Missionary Societies in Britain and Ireland reference was made to the topics to be studied in the enlarged meeting of the International Missionary Council to be held in Asia in 1938. Rev. W. Paton suggested that the main theme of the enlarged meeting should be "The on-going Christian community". He then went on to say:—"That much of the value of such a meeting lay in long and careful preparation and plans for adequate follow-up. He indicated five main lines, along which he felt the preparation might run: (a) a study of the Christian message, especially in relation to new claimants for the absolute allegiance of man; (b) a careful comparative study of evangelistic methods, learning the lessons of success and of failure, both in the older and the younger churches; (c) a comprehensive reexamination of resources in men, money and buildings, in order to secure that the best use was made of them in furthering the aim of missions; (d) a thorough consideration of investigations made in recent years, e.g. by special commissions, so that policies defined and agreed on as right might be carried into effect; (e) an exploration of Christian duty and service in relation to industrial and social conditions so that the Church might have the true word to speak in the changing social order. Mr. Paton visualised the proposed meeting as a body of from 200 to 250 people who would share in the three years of preparatory work for the conference, and thereafter in meeting together secure the spiritual coherence, of the whole Christian Church in face of a world task."

Stone-Paved Roads in China:—The stone-paved road over which the Manchu Imperial family of China was wont to travel between the capital at Peking and the Summer Palaces eight miles away was built more than 200 years ago and is today still in fair condition, although the great slabs have become rather too uneven for modern-wheeled vehicles. A section of this ancient royal road is reproduced in the "Roads of the Pacific" in the Ford Exposition at the California Pacific International Exposition, San Diego. In 1793, an English observer noted: "This road along which we traveled is not only broad but elegant; and is a proof of the labor employed by the Chinese Government to facilitate the communications between the capital and the principal parts of the kingdom. The middle of this road consists of a pavement of broad flagstones about 20 feet wide and on each side of it there is a sufficient space to admit of six carriages to run abreast. The lateral parts are laid with gravel stones, and kept in continual repair by troops of laborers. The Summer Palace Road was begun by the Emperor K'ang Hsi at the beginning of the 18th century, when he built the beautiful Summer Palaces. This type of road construction has a splendid

surface for decades, but when the great paving stones become uneven they make understandable the Chinese Proverb which says, "Stone roads are a blesing for a few tens of years, but remain a cursing for a thousand more." Stone paved roads are part of the age-long history of China. Marco Polo described how such roads stretched across whole provinces in the thirteenth century. During the later period of the Manchu regime, however, the nation's road system was greatly neglected, and it is only within the last few years, under the Republic, that good roads are again being built.

Floods in 1935:—The continuous and excessive rainfalls during the early part of July have been the main cause of the wide-spread floods in almost all the central provinces during July.

The Yangtze floods affected almost the same regions as those of the summer months of 1931.

It would not be possible to get accurate figures as to the resulting losses in property and lives. According to statistics compiled by the Yangtze River Conservancy, the total area of farm land submerged by flood this year in the provinces of Hupeh, Hunan, Anhwei and Kiangsi is only one per cent of that in 1931. Whereas 30 million *mu* were inundated in the four provinces in 1931, only 300,000 *mu* are flooded this year, according to the same source. It appeared, however, that Hupeh suffered more seriously this year than in 1931. Forty-nine out of 71 hsien in Hupeh were reported to have been under water at one time. The eleven districts in Hunan bordering the Tungting Lake are worst affected by the floods. Three hsien in Kiangsi on the Kan River were badly hit by floods caused by swelling of this River.

The Yellow River floods are ahead of the usual time. The six breaches in the dykes are just where the river enters the Shantung Province. Ever since July 18, 7/10's of the heavy flow of the swollen river in three streams have been going through these breaches in a southeastward direction, toward the low lying counties and lakes. These lakes have recently overflowed and the Grand Canal near Tsining has broken its banks flooding the surrounding countryside. Dr. Wm. Kelly and Mr. C. C. Chang, Commission's special field investigators, reported on Aug. 5 from Tsining that ten hsien in Shantung with at least 4,000 square miles of farm land have been inundated and 400,000 people at the minimum are homeless. With the exception of the city walls, which protect the population, all the suburbs and crops are under water. Honan and Hopei are also affected by the flood. Yenshih Hsien in Honan was completely submerged and over 2,000 persons were drowned.

The government authorities, both central and provincial, have been exerting their utmost to save lives, feed the hungry, and house the homeless. The Commission in Custody of Relief Reserve Funds at Nanking has allocated $2,000,000 for relief. Messrs. Hu Wen-hu and Hu Wen-pao of Singapore have given $10,000 for relief use. In Shantung, all officials in the government service are contributing part of their salaries to succour the distressed people. Other social relief agencies are hard at work either investigating the extent of the floods or trying to raise funds. *Famine Commission Builletin*, August, 1935.

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Notes on Contributors

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CHINA'S ROCK GARDEN OF THE GODS
Yentang Shan, Chekiang
The "Twin Candles" with Cave of Goddess of Mercy on right.
Photo, Robert F. Fitch.